

AN  
ABRIDGMENT  
OF  
Dr. Preston's VVorks,

Formerly Published

By { Dr. Sibbs, { For Sermons Preached  
Mr. Davenport, { at Lincolns Inn.  
Mr. Goodwin, { For those at Cam-  
Mr. Ball, { bridg.

Reduced into Order, and contracted  
thus for the comfort and benefit of meaner

CHRISTIANS,

Who cannot buy, or attend to  
read the great Volumes.

By the industry of *William Jemmat*, M. A.  
and Preacher of the Word at *Isleworth* in  
*Middlesex* As a Cordial friend of  
the Reverend Author. 1648.

*By it he being dead, yet speaketh. Heb. 11. 4.*  
*The manifestation of the spirit is given to every man to*  
*profit withal. 1 Cor. 12. 7.*

Printed by *J. L.* for *Nicholas Bourn*, at the South  
entrance of the Royal Exchange. 1648.





To  
The Right Venerable

my much honored friend, the Lady

Elizabeth Davernham

Resident of the

University of

Cambridge

England

My dear Lady

I have the honor

to acknowledge

the receipt of your

kind letter of the

21st inst. and to

assure you that

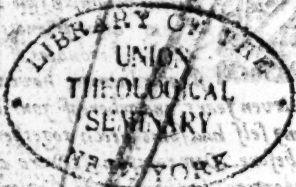
it has been forwarded

to the proper authorities

for their consideration

I am, my dear Lady,

Very respectfully,  
Your obedient servant,  
John Davenport



TO  
The Right VVorshipful,  
my much honoured friend, the Lady  
ELIZABETH LAVVRENCE, of  
*Lecklade in Glocester-shire:* All  
health and happineſſ in the Lord.

**N**ow at the laſt (good Madam) I  
preſent you with this Epitome  
of our dear friends works,  
which the troubles of theſe di-  
ſtracted times, have withheld  
theſe eleven years, and whereof your Ladyſhip  
with my ſelf had ſome ſpeech together divers  
yeers before. Our complaints were of ſundry  
redundancies in the printed Copies, which  
made the holy matter in the reading to become  
ſomething unpleasant and tedious. Dr. Sibs  
and Mr. Davenport, who publiſhed the firſt  
fruits, confeſſe this as a truth, in theſe words:  
Though there was very little or no miſtake  
in taking them from his mouth, yet preach-  
ing

## The Epistle Dedicatory.

ing and writing have their several graces :  
Things liv'd by the expression of the  
Speaker, sometimes take well, which after  
upon a mature view, seem either superfluous  
or flat : Preface to the Saints portion. Here-  
upon I resolv'd upon the pruning of these  
worthy Branches of that excellent Tree in the  
Lords vineyard, and have not (I hope) gone too  
near the quick, by taking away any Boughs  
that bare fruit. I wish your Ladiship all the  
comfort here offered and treated of, to be the  
stay and staffe of your good Old-age, to which  
the Lord hath brought you, and will be the  
same loving and faithful God, as in your  
youth. I will not any longer detain your Lad-  
diship from conferring with your old Friends,  
but with my prayers humbly take my leave,  
resting

Isleworth,

June 30. 1648.

Your Ladiships

obliged

William Jemmat.

To

## To the Reader.

**I**F thou be godly, and of the ac-  
 ter sort; I hope this Brevity  
 will please thee well, having a  
 little Manual to walk withal,  
 and will employ some spare  
 minutes of thy leisure. And for others, I hope  
 they will be pleased with the easinesse of the  
 price, having so much in, and for so little. Of  
 all that use to read good books, my hope is,  
 that this new form of publishing these useful  
 pieces, will occasion a second, yea, a frequent  
 perusal of them, that they may not be laid  
 aside, as some profitable Books too often are.  
 And having these hopes and desires, I shall  
 not expect unfriendly censures from any; or  
 if I should meet with such, I shall not be much  
 moved with them; resting

Thine in the Lord Jesus,

William Jemmat.

A 3

Order



*Order of Books abridged.*

**I.**  
**L**ife eternal : or, A Treatise of the knowledg of the Divine Essence and Attributes : the foundation of Christian faith, and of all divinity. Out of Heb. 11. 6. and Exod. 3. 13, 14, 15.

**II.**

The New Covenant : or, The Saints portion : A Treatise unfolding the All-sufficiency of God, mans uprightness, and the Covenant of grace : Out of Gen. 17. 1, 2. with Eccles. 9. 1, 2. 11, 12. whereby Salvation is ministred to lay hold on the great God, and return into communion with him.

**III.**

The Brest-plate of faith and love : A Treatise, wherein the ground and exercise of faith and love, as they are set upon Christ their Object, and as they are expressed in good

good works, is explained ; out of Rom. 1. 17. 1 Thess. 1. 3. Gal. 3. 6. where, of Justification, Faith effectual, and Love working.

I V.

The Saints Qualification : or, A Treatise, 1 Of Humiliation, 2 Of Sanctification. Out of Rom. 1. 18. Numb. 25. 10, 11. 2 Cor. 5. 17. Believers must be still humbled ; and have helps thereunto, and motives. And all of them are new creatures.

V.

The Saints daily exercise. A Treatise unfolding the whole duty of Prayer. Out of 1 Thess. 5. 17. Believers still hereby draw breath from heaven. Many Questions and Cases about prayer are resolved.

V I.

The Cup of Blessing : In three Sermons concerning the Lords Supper. Out of 1 Cor. 10. 16. A Christian having prayed as before, and being a new creature, humbled, believing, &c. may comfortably partake in this Ordinance.

*Of the other Books, more hereafter, if God permit.*

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and Mtes.

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 straits arise not from assistance.

**CHAP.**



## CHAP. I.

*Of God. An evidence of the  
God-head. Life eternall. A  
Treatise of Gods Name and  
Attributes.*

**T**heology, or Divinity, is  
that heavenly wisdom,  
or form of wholesome  
words, revealed by the  
Holy Ghost in the Scripture, touch-  
ing the knowledg of God, and of  
our selves, whereby we are taught  
the way to eternal life.

1 Cor. 2.  
13.  
2 Tim. 1.  
12.  
Joh. 20.  
31.

## SECTION I.

*That God is : proved by faith  
and reason.*

Doctr.  
God is.  
1. Pro-  
ved by  
faith, or  
revelati-  
on of  
Scrip-  
ture.

**C**oncerning faith, which is a  
perswasion grounded on the  
**B** revelation

revelation of another : this Principle appeareth every where in Scripture. In the beginning God made the heaven and earth, &c. The Object of faith are *things that are* : but of these some are easily perceived, some with difficulty, being remote, therefore we must have something to help our understanding about them, namely, the revelation of one who is true and wise; such is God, who beareth witness of himself: and therefore we believe his testimony. There is reason for that, that faith believeth; but yet reason must be helped by faith, and raised up to the Object, by Divine revelation: as one that hath dim eyes, can see better by the help of spectacles; and to choose a right Jewel, we use the skill of a Lapidary. So also, to have a *firme* assent to this Principle, we must be helped with light from above: without which, we shall have but a *doubtfull* assent, which we call Opinion.

Now

Now this light or revelation is the holy Scripture, which we believe to be a Divine testimony, and that the Writers spake indeed by the Holy Ghost :

Scripture  
proved  
to be  
Gods  
Word.

1. Because they wrought visible and reall miracles, not done in a corner, but before many witnesses, v.c. the plagues of *Egypt*, the dividing of the Red sea and Jordan, the Suns standing still, and the like. And the law was not delivered privately ( as *Numa Pompilius* gave his, saying he brought them from the gods) but with thunder, lightning, trumpet, fire, thickness of darkness, and other terrors, which awakened the senses of the people, to be wholly employed in hearing the law, so that they could not be deceived.

I .

2. Because the Prophecies uttered by them were particular, perspicuous, and limited to a set time, as the predictions of Sooth-sayers are not : See *Esa.* 41. 22, 23. *Exod.* 12. 41. *1 King.* 16. last, and chap. 13.

2.

B 2

1, 2, 3.

1, 2, 3. And though the histories and propheties were long before, beyond all proof, yet they were confirmed by latter Prophets, who wrought miracles to establish their doctrine: they all agreed in one, and it is impossible, that an imposture and falshood should be compacted & carried down so strongly. Whereunto add the holiness of the Law, and of the Writers, publishing their own faults, not seeking their own glory, telling how they were persecuted, and matters of worldly shame, in which, what end could they have? Surely here is another spirit, then breaths in humane Authors.

3.

3. Because the enemies themselves have given testimony to the Scripture: as namely about the flood, though mingled with many falshoods; and the Pillar of salt, remaining in *Iosephus* time; and *Abraham*, spoken of by *Chaldean* Historians, *Diodorus Siculus*, and *Strabo*, &c. Adde the exact Chronologie

nologie of Scripture, agreeing with heathen Histories, especially the table of *Ptolomie*, who agrees with *Daniel* and *Jeremie* about the reign of *Nebuchadnezzar* and *Cyrus*, wherein otherwise Chronologers differ very much. And, though the Jews are enemies to us Christians, yet their books of Scripture agree exactly with ours, so carefully they have kept them. Which that the Jews have done, witnesses the *Samaritans* (enemies to the Jews) in whose Bible there is no difference at all, to any purpose.

4. Because of the evidence appearing in the Scriptures themselves: namely, *Majesty and plainness* of stile together, and expression of things by a bare relation, and no more; which so amazed *Junius* in reading the first of *John*, that he was converted from Atheism, as himself confesseth. Also the *purity* of the doctrine, which tends not to pleasing of men, but would tye them to strict rules, hardly enter-



tained : an argument it came from God. Likewise the *Antiquity* of Scripture, being before all heathen stories. So it gives evidence to it self : and to us, when enlightened by the Spirit of God, that we may believe.

5. Add the testimony of the Church, in so many generations, Fathers, Martyrs, holy men ; all bearing witness of the Scriptures in all ages, that they are of God. Not that the truth of them depends on the authority of the Church, (as Romanists would have it;) and specially the present Church, which they say cannot err : for, what but the Scripture it self makes the Church believe, that the Scripture is the Word of God ? Or how can the Church be known to be the Church, but by the Scripture ? And beside, the Scripture hath a testimony more ancient then the authority of the Church : it is the first truth, and cannot be proved by another : the Sun that shews light
- to

to other things, cannot be known but by his own light : and the Standard, being the rule of all, cannot be known but by it self. Theology also *is not argumentative*, to prove its own principles, but only our deductions out of it. Neither can we defend the Scriptures *by proving*, but by answering and *resolving objections* made against them.

Thus of faith, and Divine revelation, proving *that God is*.

It appears also by the strength of naturall reason : Both in the works of Creation, and in the light of our understanding, inabling us to discern the Characters of God stamped in the creatures : the creatures afford arguments, and our reason gathers the force of those arguments, to conclude there is a God. Not so in points meerly supernaturall, as the Trinity and mysteries of the Gospel, which are wholly revealed, and have no prints or footsteps in the creatures, to discern them by.

See the ground of the ensuing discourse,

B 4

*Theologia  
non est  
argumenta-  
tiva.  
Non pro-  
bando, sed  
solvendo.*

2. Proved  
by rea-  
son, or  
the Crea-  
tion.

In gene-  
rall.

discourse, in *Act. 14. 17. & 17. 27, 28. Rom. 1. 20. Esa. 64. 4.*

In general : the frame of the glorious Universe proves *that God is*: even the things which the *eye seeth*, & the *ear heareth*, saith the Prophet there, Suppose a man, forty years old, who had never seen these worldly things before : the sight of all would make him wonder, and enquire after the cause, and conclude, man is not able to do such great works ; there must needs therefore be one better & more able then man, who, though he be not seen, yet is ; as a magnificent Palace had a builder, though we see him not ; and the river that runs, hath a spring somewhere, though we know not the place.

In spe-  
cial.

In speciall : 1. It appears by the consent & agreement of creatures so different and contrary to one another, hot & cold, moist and dry. How this, but by some wise Commander? As in a musical instrument, on which are twenty dissonant strings ; whence the harmony, but from some skilfull Musitian

Musician that had the tuning of it ?

2. By the fitting and composing of one thing to another: v.c. the eye to perceive Objects presented, thereunto colour, thereunto light, then the ayr through which the colour by light might be transmitted to the eye: without any one of these, the rest were to no purpose. Of creatures, some feed by their roots, some by their mouths; some fly, some go, accordingly they are fitted with instruments. By whom but by God? As it is an Artist, who fits the wheels of a Watch to one another: and it is the skill of a Joyner or Smith, which makes curious tools and works, one fitted to another, the sheath to the knife, the scabberd to the sword.

3. By the effects that proceed from brute and unreasonable creatures, working they know not why, above their strength, and without a rule. Guided therefore they are by one, who knows the journies end, and the way leading to it. The work of nature (say Schools) is not

B 5

the

the work of meer and bare nature, but of the Author of nature. There must needs be a skilful Archer, though unseen, when an hundred arrows, shot out of a thicket, do all hit the mark. It is the most wise God, who gives such providence and sagacity to the Cony, the Ant, Spider, Storke, Swallow, Elephant.

4.

4. By the gracious and wise provision that is made for all the creatures. No little family is well ordered, but by a provident Householder: much less a Town or Common-wealth: Least of all the world, wherein are millions of men and other creatures, to be daily fed, clothed, and ordered. And (in Gods singular providence) weak creatures go in herds or flocks together, the strong go alone and thereby are lesse formidable. Hoofs, horns, tusks, these are for defence: where these are not, legs can carry the creature away, or dens can hide them. Oh how excellent is the Lord

Lord of *Salomon*, in all his government 1 *King.* 10. 5.

5. By the dependance of the creatures one upon another: beasts nourish men, grasse them, heavenly influence: that, all of God, *Hos.* 2. 21. This can no more be by accident, then a multitude of letters cast together by chance, can (without the art of man) make a Poem or History. Therefore by Providence.

6. By the impressions of skill and workmanship that is upon the creatures. When we see the statue of a man, a glasse eye, an Ivory tooth, or wooden leg, we refer it presently to an Artist. But nature exceeds art: Who then made the members themselves? And if it be a point of good skill, to set a Diall which shall tell the houres of the day; what skill hath he, who made and guides the heavens, the times and seasons? *Archimedes* his Sphear was admirable: much more the thing it self, whereof that was only an imitation.

7. By

7.

7. By the originall of all things. Whence, but of God? Man must needs be made by him: for the father that begets, knows not the making of him: the mother that conceives, knows it not; nor yet the formative vertue, whereby all is fashioned: whereas no work of Art, but is perfectly known by the Artificer. See *Psal.* 94. 9. And, if man have his beginning of God, then much more other things which are made for man. Nor can they have being from themselves; for then they should be Gods, it being an inseparable property of God, to have his being from himself. And if they had being from themselves, they should have no causes; no efficient to make them; therefore no end; therefore no forme: for divers forms are taken from the divers ends aimed at, viz. to cut with a knife, to chop with an hatchet, or open a door with a key. But all see there are severall ends of the creatures, the whole, and the parts,

oxen

oxen to plow, horses to carry men, &c. Certain therefore it is, there is One who had an aym in all, & for severall ends, gave things their severall fashions. Add, that it is the creatures undoing, to be good for none but it self: man especially: onely they are happy, who spend themselves in serving God. And finally, if things had no beginning, why are there no monuments of more ancient time, and of the ages preceeding? The ancientest humane Writers not touching above 4000. years. The like of Arts and Sciences, lately invented, or perfected. the Authors yet known, and much still to be added.

8. By the law written in mens hearts: all confessing there is a God. Which is the testimony of God himself: for, who should be the Writer, but he? Whence should come so generall an effect, but from a generall cause? See *Rom. 2. 15*, Again, every one looks after a God, and seeks him, though many pitch upon

8.



upon a false god : an argument there is a Deitie. Swallows go to a place of rest at Winter, though we know not whither. And all love beauty, though one think that beautiful, which is not so to another. All worship a God, though few the true God.

9.

9. By the fashion and immortality of mans soul. He was made in the Image of God : not in respect of his body, but his soul; and that, not only for the supernaturall grace given, but for the substance of the soul, which is the Image of Gods Essence, a spirit immaterial, immortal, invisible, intelligent, and willing whatsoever he pleaseth. And, from God it came, to God also it returneth: the body is but a case for it, while it is habitable: when it grows ruinous, the soul departeth: as a broken vessel is laid aside, or an instrument that is not fit to be plaid upon. Which appears by the great acts of the soul, even such as arise not from the temper of the matter, be.

be it never so curious: discourse, apprehension of God and the Angels, remembrance of things past, comparing one with another, guiding the motions of the body, liveliness, being not weary nor worn, though the body be, &c.

By all these lights and helps strengthen your faith in this Principle, *That God is.* And then draw holy conclusions, of having an eye still to him, of fearing him, conversing and walking with him, observing him in all his dealings with you, and yours with him, and one with another. Be thankful to him for all blessings, and flie to him for succour in all dangers, and upon all occasions. All unevenness and exorbitancy of life comes hence, that this Principle is believed by halves. Men will not neglect religion altogether, nor yet make their hearts perfect with God: Why, but because they believe this Principle in part only? *Moses, who saw him that was invisible, brake through all impe-*

*Applic.*

ow T.  
to shew  
minded A

Heb. II.  
27.

impediments in his great calling. God is in the world, as the soul in the body : we see it in the actions of the body, whereof it is the chief cause : see God also in all motions and actions, who filleth Heaven and earth, *Jer.* 23. 24. And he that believes it entirely, will have an eye to him in all things (as God hath to him) and will care to please him, not men : another that believes by halves, seeketh and earnestly followeth other things, and is not so solicitous what the Lord thinks of him.

Two  
kinds of  
Atheism.

There are but few perfect Atheists : namely such as think there is no God, and know they do so. But there is another kinde of Atheism, when a man doubts of the Deity, and observes it not. And this is common, as appears by the effects ; *viz.* When men will avoid crosses, rather than sin ; though sin be the greatest evill. When they are loth to displease a potent friend or enemy, rather than God. When they

they fall to lies, deceits, and shifts, to make all fair with men, yet know that God is offended therein: being more sensible of outward shame, than of secret sins. When they run to creatures and outward means for help, and seek not God by prayer and repentance. When men are carried away with the present, too busie about the body, and careless of the immortal soul. When the things of this life are much fought after, but not those which commend the soul to God, and tend to eternity. When neither threats nor promises move men, but only present strokes or rewards, which is the sensuality of beasts. And that they carry themselves so negligently in the worship of God, not framing their spirits as becomes his presence.

To help such out of their hovering in Atheism, I will answer some Objections.

1. All things have continued alike since the creation, 2 Pet. 3. 4. therefore

to n. s. v.  
Arist.

Objections of  
Atheism  
answered.

Objections  
of  
Atheism  
answer-  
ed. 1.

V. 5, 6.

therefore we doubt whether there be such a God, that gave a beginning to these things, and will give an end.

*Ans.* 1. Things as constant have beginning and end, viz. the beating of the pulse, the breathing of the lungs, and the motion of the heart. But though things continue alike, yet there is a God, who sets the waters under the earth, which naturally they would cover: and in the flood, when God took away his hand, the waters drowned all. And afterward, who but God dryed the earth again? It is only mans lust, that obscures his knowledg in these things, willingly ignorant. 2. Things are not still alike since the creation. By miracles the course of nature hath many times been turned. And often is nature turned off its course, v. c. sicknesses and distempers of body, strange inundations, stirrs and alterations in the world: which how are they limited and stopped, but by the wisdom of God, as a most free Agent? and ordinary things, as rain, doth.

doth not God give more or less, as he pleaseth? And for *the promise of his coming*, well it may seem long to us, who measure time by motion and revolution, but is not so in respect of God, with whom a thousand years are but as one day. Therefore also it is but fond to say, How did the Lord imploy himself before the Creation? None knows his counsels or actions: to our knowledg he made but one world, but, whether any was made before, or shall be made hereafter, we have not to judg, who list not to be wise above sobriety.

2. Things have no certain course, but run upon wheels, and are turned up-side-down. How, if there be a God that rules heaven and earth?

*Answ.* True, there are wheels, as in the vision, *Ezek. 1*. A man may wonder at the variety and turning of things, which is done as easily as the turning of a wheel: but the wheels have eyes, some reason of the turning, though oft hidden from us: and they stir not, but *as the beasts*  
or

or Angels stir them, who are Gods instruments : and these beasts have the *faces of men*, for wisdome, of a *Lion* for strength, of an *Oxe* for labour and serviceableness, and of an *Eagle* for swiftness ; whereby they order and guide the course of things, and change them, as we see continually. And *the spirit* moves them, to execute what God commands, to go or to stand still : And each had *four faces*, looking East, West, North, and South : so cannot be deceived, as man may who looks but one way. And their feet were *like calves feet*, round feet, easily turned, to go backward or forward. And, *one Wheel is Within another*, and the Angels wings are *one within another*, noting ; that if we look upon Gods providence in some few particulars only, we shall wonder, seeing *Joseph* disgraced and imprisoned, *David* persecuted, Christ legally condemned, *Paul* accounted one of the worst men, innocent *Naboth* stoned, true Churches (as in

in *Esthers* time ) ready to be swallowed up. Look but upon a wheel or two, you see no order. But look upon them all at once, these passages have eyes in them, Spirit, and Angels, and all works together for the good of *Joseph*, &c. In the strangest administration of things, there is still a providence, and a God to guide them.

3. We see things are brought to pass by natural causes. If the cause be, the effect follows : if not, it ceaseth : a wise man accomplisheth his matters, a fool miscarries : the diligent hand maketh rich, but the slothful hath nothing : and strong things prevaile against the weak. Where then appears the wisdom and power of God ? *Ans<sup>w</sup>.* 1. Things do not alway come to pass according to their cause : as in the forenamed instances : with *Eccles.* 9. 11. and 10. 7. The Lord doth of purpose often change the events, after great preparations, that his own power may be seen. 2. Though the immediate

3.



or Angels stir them, who are Gods instruments : and these beasts have the *faces of men*, for wisdom, of a *Lion* for strength, of an *Oxe* for labour and serviceableness, and of an *Eagle* for swiftness ; whereby they order and guide the course of things, and change them, as we see continually. And *the spirit* moves them, to execute what God commands, to go or to stand still : And each had *four faces*, looking East, West, North, and South : so cannot be deceived, as man may who looks but one way. And their feet were *like calves feet*, round feet, easily turned, to go backward or forward. And, *one wheel is within another*, and the Angels wings are *one within another*, noting ; that if we look upon Gods providence in some few particulars only, we shall wonder, seeing *Joseph* disgraced and imprisoned, *David* persecuted, Christ legally condemned, *Paul* accounted one of the worst men, innocent *Naboth* stoned, true Churches (as  
in

in *Esther's* time ) ready to be swallowed up. Look but upon a wheel or two, you see no order. But look upon them all at once, these passages have eyes in them, Spirit, and Angels, and all works together for the good of *Joseph*, &c. In the strangest administration of things, there is still a providence, and a God to guide them.

3. We see things are brought to pass by natural causes. If the cause be, the effect follows : if not, it ceaseth : a wise man accomplisheth his matters, a fool miscarries : the diligent hand maketh rich, but the slothful hath nothing : and strong things prevaile against the weak. Where then appears the wisdom and power of God ? *Ans.* 1. Things do not alway come to pass according to their cause : as in the forenamed instances : with *Eccles. 9. 11.* and *10. 7.* The Lord doth of purpose often change the events, after great preparations, that his own power may be seen. 2. Though the immediate

3.

immediate cause produce the effect, yet who is the first cause ? Ill counsel lost *Rehoboam* a great part of his Kingdome : but it was of the Lord. Sin hasteneth destruction : but God in judgment leaveth men to their sins. Contrarily, godliness giveth good success, but by the blessing of God.

Eccles. 8.  
14.

Gen. 31.  
12.

4. It is ill with good men, and well with the wicked. How so, if there be a God ? *Ans.* Because there still goes with it a sentence of good and evil, and God doth often suspend, both the godly mans reward, and the wicked mans punishment. Besides, we are often mistaken, thinking that ill for us, which is good : v.c. God said he would do *Jacob* good : after which promise he met with many feares and afflictions, *Laban* pursuing, *Esau* coming against him, his daughter ravished, his sons murderers, *Rachels* death, &c. yet was God as good as his word : as a medicine is good, that doth us good, though

though it be bitter. *Paul* had a prosperous journey to *Rome*, as he prayed: though with many troubles, dangers and harsh dealings of men: how? because it led him into many experiments of Gods providence, and goodness towards him. Divers temptations are for the tryal of our faith, therefore rejoyce, *Jam. i. 2, 3*. The variety of their cures the variety of our diseases of soul: poverty may do what sickness cannot do, and imprisonment may heal what poverty or disgrace cannot, &c. On the other side, things are not ever good for us, which we account good: prosperity without changes may tend to our hurt and destruction. *Ease slayeth the foolish*: making them fouler and fouler, and to depart from God: whereas changes make us the more carefully to cleanse our way, and to stick more firmly to him.

5. As dyes the beast, so dyes man also, and none return from the dead, to tell us what is done in Heaven or hell.

*Ans.*

*Pro. i. 32.*

*Ans<sup>w</sup>.* You have more : Christ came from Heaven, to declare all unto you. The Father came and revealed his will on mount *Sinai*, even till the people desired he would speak no more. And the Spirit, who spake by the Prophets and Apostles, was sent from Heaven. But suppose one should come from Heaven or hell, and his relation false, would you beleeve him without further ground ? yet, if it were true, *Moses* and the Prophets carry greater evidence in them, to confirm the truth delivered, namely by their many miracles : so that, whosoever will not beleeve them, will not beleeve *though one come from the dead*, Luk. 16. 30. 31. As appears by them that were raised from death to life, specially at our Saviors passions: still the world remained in unbelief.

Great  
reason  
we look  
to our  
faith in  
this point  
1.

Thus it will be good to be still strengthening your faith in this Principle : 1. Because, though the Principle is so common, yet there  
is

his great difference in the belief of the Saints, and of others : their assent is strong, these mens is slight and overly, wanting *depth of earth* : assent in them is a special grace infused by the holy Ghost, in these it is a common gift, and hath a weaker cause : the regenerate build all their hope on this and other Principles, and in every doubt cannot rest till faith hath resolved them, after which they cleave fast to God, whatever they lose or suffer ; others not so, because they take these things on trust, and only believe them as the world doth : and finally, the regenerate have a lively and experimental knowledg of these things, from their communion with God, the sweetness of holy truths, the wonderful change in themselves, bitterness of godly sorrow for sin, which sometime they slighted, contempt of the world, which sometime they admired ; and every way finde God such to themselves, as he is described in the Scriptures :

C

which

1 Cor.  
15.31.

which is another kinde of knowledg, then that by heare-say. Therefore be still strengthening thy faith in this Article. 2. Because it hath great moment and consequence in the lives of men : like a foundation to an house : full believe breeds unresistable resolution to serve and please God, against all oppositions, as we see in *Steven* and other Martyrs : God is with me, who can be against me ? is not he a rewarder of them that seek him ? Heb. 11.6. It is the same faith in every regenerate man, as in them : only they spent all at once, common believers do it drop by drop, *I dye daily*, saith *Paul*: and if we were to suffer as the Martyrs, it is the belief of these Principles that must enable us so to do : by this faith we live, though we observe it not. Opinions and imaginations of men proceed from notions which lye overly in their hearts : but their actions proceed from the strong settled notions and principles which are there rivetted. Such

Such as their principles are, such are their lives, to come to God, or goe from him, either walking unevenly or forsaking their profession. All exorbitance comes from weakness of that main spring. Hence the fear of mans face, love of praise, unthankfulness for blessings, trust in the meanes, irreverence in Gods worship and presence, carelessness of living, halting after honors and profits, with the neglect of better things. Namely, that this principle is partly believed, and partly not believed. Weak assent breeds all those weaknesses in the life.

Esa. 51.  
12, 13.

Means to strengthen your faith herein are, 1. To search and examine these principles to the full, and come to that disjunction, *If Baal be god follow him*, obey lusts, take your liberty, live as nature would have you; but if the Lord be God, then live as those that believe it, endure losses and slanders for God, and do any thing for him, 2. Pray as the Disciples, *Lord increase our faith.*

Meanes  
to con-  
firm our  
faith. 1.

Luk. 17.  
5.



faith. It is the gift of God : not gotten by strength of argument, or perspicuity of the understanding, or custome, or the like. When *Peters* faith failed him, Christ prayed that it might be strengthened. Go and do thou likewise for thy self. 3. Acquaint thy self with the word more and more ; whereby God works both the beginning and increase of faith : Rom. 10. 17. Col. 3. 16. 4. converse with faithful men, who by their words and manner of speaking (themselves believing what they say) will much help thy faith, as *acts*. 11. 24. and 14. 1. *Junius* professeth in his life, that the very first thing that turned him from his Atheisme, was the talking with a country-man of his, not far from Florence, and his manner of expressing himself. But, what godly men ascribe to God, worldly men on every occasion are ready to attribute to natural causes, fortune, &c. And of faith thus strengthened will

will follow 3. excellent effects. 1.

To take the judgment of the Scripture against your own fancie, and the opinions of men, with which you are still ready to be misled : v.c. to esteem riches as nothing, to cast out lusts as those that fight against the soul, to account him alone praiseworthy whom the Lord commendeth, &c. 2. To watch and pray continually with all perseverance, and fervencie, knowing there are such promises ; what if there be yet no answer ? yea, what if there be a contrary answer and effect to that I ask ? Faithful is he who hath promised, and therefore I will not waver as a wave of the sea, tossed up and down with every winde. 3. To strengthen faith in matters of justification : it being the same faith which applyeth the promises of salvation through Christ, and believeth the Scripture to be Gods word, or that there is a God who made Heaven and Earth. Yea justifying faith ariseth from the belief

3. effects  
of a firm  
assent to  
these  
Princi-  
ples.

of these Principles : as the same eye of the *Israelites* saw the brazen Serpent, and also trees, mountains, other objects, so here : all the things concerning Christ being revealed in the Scripture. So in death there is comfort and confidence, because the word is the ground : this is a sure rock, against which is no prevailing.

Conclu-  
sion.

Esa. 64.

4.

We see then, *that God is*. And he it is, that doth the *terrible things* that are done to us, and *mercifull things* for them that wait for him. They come not by accident, nor onely by the wisdom and endeavours of men. Wait for him therefore, stand in awe of him, meet him in the way, prevent those terrible things ; this is faith and wisdom : beasts themselves startle at evill which is upon them, and wicked men do no better through the unbelief and Atheism that is in them ; they apprehend evill afar off ; as death, hell, and other calamities, and so remain as they

they were, wicked: Folly. For the Dyall proceedeth insensibly, and the hour passeth away: it is filliness, not to take warning till the stroke of the Bell giveth notice. It is not the last sand, that exhausteth the hour-glass, nor the last stroke that overthroweth the Oak. But we live by sence, not by faith, see dangers come and pass away without the fatal blow, forget God whom we saw not, and so deal foolishly for our welfare and salvation. Take heed, it is greatest wisdom to see danger coming, while it is yet afar off. And when the evil day commeth, it is a time of spending, and not of gathering. Just cause we have to fear, that evil is intended against us, for breaking our covenant with God; this hath a quarrel, and the quarrel cannot ever go unrevengeed, *Levit. 26. 25.* And something we suffer already; some cracks to give us warning before the fall of our house. And if God begin with us, do we think he

will leave his work in the middle ? see 1 Sam. 3. 12. Doubtless God is offended, some *Achan* there is, and *Sauls* bloody house which troubleth *Israel*. Naturall causes there are : but wise men look after the supernaturall. Gods wrath comes by *Shishbak*, 2 *Chron.* 12. 7. Compound with him, and take off sin, or else expect further calamity, as chap. 15. 5, 6. There are certain seasons wherein God troubleth Churches, as the Angel the waters : first he gives warning, threatens and prepares, afterward comes the execution, *Luk.* 19. 42. *Zeph.* 2. 1, 2. 1 *Sam.* 15. 29. Mens intentions for our hurt prove many times abortive : but when God intends evill, it will finde a way which we never dreamed of, even in a point of time to turn the greatest things up-side down. Well then : we affect the praise of wisdom ; shew it here, remember thy latter end, fore-see the plague and hide thy self, *Dent.* 32. 29. *Prov.* 14. 16. & 22. 3. Be not

not as *Balaam* and *Ahab*, who rushed upon danger; but as *Jehoshaphat*, who feared when a great multitude came against him, and used means to prevent the danger imminent, 2 *Chron.* 20. 3. The like of *Jacob* when *Esau* came against him, and *Josiah* when he heard the words of the Law. It is a profitable fear, which causeth the thing we fear, not to come to pass.

## S E C T. 2.

*That our God is the true God.*

Doctr.  
Our  
God the  
true God.

**T**HAT God which we worship, is the God formerly demonstrated. And we are to propound it negatively, to take away all other false religions: *there is none else*, *Esa.* 46. 9. and 45. 22. *I am God, and there is none else.* If you remember the former times, you will finde no other. Or take any other gods, you will see a wonderfull difference between me and them: *there is none like*

C 5.

Argu-  
ments.

I.

like me. Scripture yeelds 5. Argu-  
ments to prove it.

1. From the greatness of Gods  
Majesty, and of his works. For  
the greatness of his Majesty, *none is  
like him*: no proportion between  
other things and him: How small is  
the drop of a bucket, to all the wa-  
ter? or a little dust which hangs to  
a ballance, and turns it not one way  
nor other? Yet the whole world is  
not so much to the Lord, *Esa.* 40.  
14, 15, 16. And, still we come short  
of worshipping him, neither can  
give him all the honour we owe  
him: all the beasts and wood suf-  
fice not for a sacrifice. See also v.  
25. For the greatness and immen-  
sity of his works; view them well,  
and conceive what an hand and arm  
he must have, who must do such  
things; and of what wisdom he is,  
having no help from any, as man  
hath in smaller buildings: ver. 12.  
And then conclude, as v. 18. there  
is none like to him.

2.

From the newness of other  
gods,

gods, which all have a beginning, as their own Historians have related: but the Lord was before them all, even from everlasting, *the first and the last*, *Esa.* 41. 4. and 44. 6. and 43. 10.

3. From their ignorance and want of knowledg, not being able to shew former things, nor what shall happen, as the Lord doth, who is Omniscient, which appears by his Prophecies, *Esa.* 41. 22, 23. and 44. 7, 8.

4. From their want of power to do good or hurt, being *nothing*, and their *works of nought*; whereas the Lord is of great power, which he puts forth in continual passages of his Providence, working marvellous changes in the world, *Esa.* 41. 23. with 40. 23, 24. *Psal.* 107. 33.

5. He only is the *living God*, to whom therefore all people should *turn*, *Act.* 14. 15. but other gods are idols, dead vanities, have mouths, but speak not, — *Psal.* — Therefore there is none other god beside the Lord.

See



The  
gods of  
the Gen-  
tiles, and  
their reli-  
gion was  
false.

See it more particularly in in-  
stances, of gods *before*, or *since*  
Christ.

1. The gods of the Gentiles (*Bar-  
barians*, or more wise) and their  
religions were false; as to worship  
the Sun, Moon, four-footed beasts,  
and the like, *Rom. 1. 23.* *Saturn* al-  
so, *Jupiter*, *Juno*, and the rest are  
now altogether exploded, and e-  
nough said against them, even by  
their own Writers: Because they  
were men, the off-spring of *Saturn*,  
and we have their Genealogies re-  
corded, therefore not gods: Be-  
cause they were the worst of men,  
given to the grossest vices; as adul-  
tery, theft, murther, &c, as not only  
their Poets testifie (who yet were  
their Prophets) but *Cicero* and *Va-  
ro* confess: And because they dyed,  
and in certain places their Sepul-  
chers are shewed; how Gods then?  
Or why are Temples erected to  
them? *Tully* confesseth the thing,  
and (as one saith) he took away  
their gods in deed, though not in  
word

*De natu-  
ra deo-  
rum.*

word. And himself saith, I would I could as well finde out the truth of true Religion, as convince the falseness of the other. Yet was this false religion spread abroad, even over the whole world, for many ages together.

2. Since Christ, the Religion of *Mahomet*, hath (for space of countries) gotten fourteen times as much as any other hath, lasting about a thousand years; yet was there never any veri-similitude of the Deity, but that our God was alwaies God alone. Take 4. Arguments.

First, *Mahomet* did fully acknowledge the truth of the Old Testament, and New, confessed that *Moses* and the Prophets spake from God, related the History of *Adam*, *Abraham*, *Israel*, *Egypt*, other, quoted many things, and said there were many more Prophets which he did not name. Of Christ also he spake very honourably (according to the relations of the Gospel).

*Re tollit,  
oratione  
reliquit.  
Utinam  
tam facile  
veram re-  
ligionem  
invenire  
possim,  
quam fal-  
sam con-  
vincere.*

The reli-  
gion of  
*Mahomet*  
is false.

I.

spel) except two things: One, he took up the opinion of the *Arians*, to deny his Divinity: Another, that he denyed him to be crucified, but some body for him.

2. Secondly, whereas he brought in a new religion, he confessed he had no miracles, nor predictions of things to come: so wanting the due confirmation, and token of truth.

3. Thirdly, his Alcoran is barbarous and without sence: written by him that had no skill: and some say he could neither write nor read: and the stories alledged out of Scripture have much falshood mixed with them; a sign he never read them himself, but had them by relation: Yet ignorant people easily received it of him, and by the sword have enlarged themselves, as at this day.

4. Fourthly, his doctrine is impure, and so his life. He cut off whatsoever was hard to be believed or practised, and propounded easie matters

ters only, promising them a paradise, carnall delights, rich carpets, women, &c. and said himself had a license from God, to know what women he would, and to put them away when he would: which none else had. All shewing the vanity and falshood of this religion.

Believe we therefore that our God is God alone, and cleave unto him. None other was ever revealed, who made Heaven and Earth. He that was revealed, was the God of the *Jewes*. *Yfso*, then the God of Christians; For that the New Testament is built upon the Old. There are two things which make us cleave to any thing: 1. the firmness of the thing. 2. when we can go no whither else: so here, *Joh 6 68*. Our God is all-sufficient: and for the dunghill gods, they are but meer vanitie; no help on the right hand, or the left: only in God the soul hath sure footing. Remember this against evil times, and be well rooted in the faith of this

Use I.

this Principle. In dayes of persecution none hold out, but they that have *much earth*, and are taught by the *Anoynting*.

2.

It is comfort likewise, when we see Churches laid wast, and wallowing in their blood. In due time God will shew himself the true God; by raising up true churches, and will *not give his glory to another*. See Esa: 42.8. and 48.10.11. If the Churches should be suffered ever to lye thus, it would be thought the other religion were true, and so God should lose his glory. Only be earnest in prayer, and not discouraged.

3.

Finally, if there be no other God, let us be careful to keep our hearts from all kinde of idolatry: not onely *gross* as the worshipping of Baal, Mahomet, and the like, whose vanity we see by the great light among us: but *secret*, when the heart and affection is set too much on *the world*, the belly, the own netts, outward and secondary meanes,

James. 4.

4.

meanes, or any thing that we joyn with God, or *many* things when we finde not any one thing sufficient, being our selves weak creatures. Among heathens idolatry stood on one of these three grounds. They saw excellent men; who had something in them above themselves, as strength, wisdom, or vertue, and so worshipped them for gods: or because they brought special help and comfort to the lives of men, by their useful inventions, as *Æsculapius*, &c. or because the things were stronger then themselves, as Feavers and other diseases (and fortune,) which therefore had Temples built unto them. We also fear or love too much things stronger then our selves, excellent things, or profitable to us, or those that are able to over-master us; fear to displease men, and neglect our duty to God; set our affections inordinately on the creatures, and thereby make them Idols, though we observe it not; and forget God, who

Phil. 3.  
19.

Tully.

who alone can make our lives comfortable or uncomfortable at his pleasure, which none of the creatures are able to do. Beware of idolatry in opinion, and of setting the minde on vanities. Trust not in them, but in Jehovah, who is the help and shield of Israel, *Psal. 115. 9.* Only he is safe, that hath the Lord for his God: and only such an one exalteth God as he ought.

**SECT. 13.**

**What God is.**

**G**OD is *Jehovah Elohim*; an absolute Essence, in three persons; an incomprehensible, first, and absolute Being: first and best described in *Exod. 3. 13, 14, 15.* The name *Jehova* was not before opened to the Fathers, though known. Chiefly he made himself known by his name *El-shaddai*, Al-sufficient, *Gen. 17. 1. Exod. 6. 3. &c.* But this name, *I am that I am*, notes two things

things in God : 1. Incomprehensibility, as when we say of a secret, which we would not have others pry into, It is what it is : 2. Constancy, as when *Pilat* said, *What I have written, I have written* ; or we, *I have done what I have done* : *He is*, hath sent me unto you : the same God for ever, as to *Abraham*, *Isaac*, and *Jacob*, unchangeable ; the proper and essential name of God, because it expresseth him in his Essence, without any limitation, or modification ; and not attributed to any other. *To be*, or *to say* this, *He is*, or, *I am*, is proper to God alone. And in comparison of him we may say, the creatures are not.

1. For that he is of an immense being, in all degrees, kinds, and extents ; but they have so little, that it is as nothing, or, *lesse then nothing*, *Esa. 40. 17.* less then that which we reckon as nothing : though men have a good and excellent being, Angels a large and glorious being.

2. He

Doctr.  
God only and properly hath being in him.



2. He hath being of himself, and is the spring of it; but the creatures have it by participation from him, as cisterns of being, *Act. 17. 28. Rom. 11. 36.*

3. He is an everlasting being: *I am the first and the last.* before any thing was: and every thing hath dependance of me.

4. It is a being without succession, God enjoys all at once, whereas the creatures enjoy one thing one minnte, which they do not another; there is something to them, which was not before, and something shall be, which is not for the present. *I am:* no time is past with him: with him is no distinction of time: flux of time befalls the creature.

5. It is such a being, as gives a being to all things else: which Angels cannot do.

Now this is not revealed to *Moses* and us, that we should finde out argute speculations in the name, as *Rabbins* and some Divines do; but be

Use I.

There is something in Gods Essence not to be inquired into.

be soberly wise, and conceive there is something in Gods Essence not to be inquired into: something *may be known* of God, and something not, *Rom. I. 20.* Of his great and glorious show we can see but the latter end, *Exod. 33. 20, 23.* Remember and search not into his counsels: *thou canst not see me and live*; our vail of mortality hides God from us, being narrow-mouth'd vessels, much knowledg will beside us and be lost. We cannot *bear all now*, as Christ told the Disciples. Our weak eyes cannot see the Sun in his full circle, but only in his beams. Take heed of the reproof in *Esa. 45. 9.* the similitude of *clay* doth not, by a thousand parts, express the distance between God and us: and should the clay expostulate with the Potter, *What makest thou?* A man on the shore seeth the vastness of the Sea, but dares go no farther. Thou maist know and admire Gods Essence, but not comprehend it. *O depth. Rom. 11. 33.* Remember the

Beth-

*Bethshemites, and pry not, gaze not, go not too near the mount. Why askest thou after my name, seeing it is secret? Judg. 13. 18. His works are great: view them well, and be content to be ignorant of his counsels: till death thou canst not see a reason of many things, Prov. 30. 4.*

*Use 2.*  
To  
strengthen our  
faith, and  
encourage us.

In wants.

*It will be good to strengthen our faith hereby, and encourage us in our wants and crosses; this being the very scope of Gods revealing his name to Moses at this time, when it would seem impossible to be delivered from mighty Pharaoh: he that is, hath sent me unto you, even he that can make things to be, when they have no rudiments of being. In want we complain of something we would have, which is not, children are not, riches are not, other comforts are not; perfect and goodly it were if it had such or such a thing. Now he who is the Lord of being, is able to make up these wants, and give*

give being to whatsoever he pleaseth. He is full of being, as the sunne is of light, or the sea of water. He is the Almighty God, able to do for thee and thine every way, for soul and body. Go to him therefore, and give him the praise and glory of this his Name. So in crosses and afflictions: believe in him who calleth *things which be not, as if they were*, as *Abraham*, Rom. 4. 17. and as *Iob*, when all was gone: and *David*, to whom God made all to come again: and *Naomi*, who received more comfort then her own sons would have brought her. Christs absence was recompensed to the Disciples by the Comforter, more knowledg, and greater miracles. Jehovah can make good the most pinching loss unto thee. The name is often used in Scripture on such occasion: as the Lord tels *Moses*, *I am*, when he is sending him to *Pharaoh*, to take away all his Objections. Jehovah can heal his slow speech, and teach him

In crosses.

him what to say ; can circumsise his lips, and make him speak with authority ; can send plagues upon *Pharaoh*, when he will not be moved with words, and then he shall be glad to let *Israel* go ; and can give his people favour in the eyes of the Egyptians, that they shall not go empty and naked, but be well provided for. With which revealing of Gods name *Moses* was well comforted, and went on a strange kinde of errand, as if one should go and tell the great Turk, the God of the Christians hath sent to let them go. Believe the like for thy self, in darknesse to see light, in strong lusts to obtain grace : trust in the name of *Jehovah*, to whom it is proper, to give things a being that are not ; and so it is the property of faith, when things are not, to believe in *Jehovah* : this is faith. If you should expect no more of God, then a man or other creature can do, it is not worthy the name of faith. Believe it also for the Churches, now at

at a low ebbe ; that he, who is the Lord of being, can raise them again, and give them a new being : *still the holy seed shall be the substance thereof*, Esa. 6. 13. It is the Lords usual course to sit as a man in a sleep, but suddenly arise as a Giant, a man of war, jealous for Sion, chap. 42. 13, 14. He that raised the Church in former times, is able, and will do it now. Believe it, faint not, nor give over hoping.

Give him also the praise of his being, and *extoll him by his name Jah*, Psal. 68. 4. He only brings enterprises to pass : he gives us being : and much more to our works which are but dependants on our being. If the creature say, I have such a project, and purpose to do such a thing, what is it but to arrogate that to himself, which is proper to Jehova ? 1. It is idolatry, Esa. 42. 8. Images, wit, worth, industry, other helps cannot bring things to pass : that is proper to Jehova alone: do not attribute it to thy self, nor

Not to faint in the Churches misery.

Use. 3.  
To give him the praise of his being.

D

any

Hab. 1.  
16.

Of those  
that trust  
not in  
God, and  
yet do  
prosper.

any creature. 2. It is vanity : for we are not able to do any thing : the Lord *will bring it to pass*, Psal. 37. 5. with Esa. 26. 12. Others may boast as they will, and forget God: but we know all is of God, both our special works, and other. Therefore to him only we must look and goe, not to the creatures, which often makes the fairest blossomes of our endeavors to wither, and the most unlikely things do many times come to pass. David had a Kingdom at last, but not by his own power : and had Abner slain ( his greatest enemy ) but not by his own hand : so of *Nabal*, and *Ishboseth*: all was by the good providence of God towards him. But without Christ we fish all night, and catch nothing. True, many trust not in God, and yet bring their things to pass : But then it is to no purpose, they receive no comfort from it. *the evil day shall be run off* when most prosper, Psal. 77. 7. 8. If you look to the issue, it is as good

as nothing. Yea all tends to their own hurt and ruine: *safe slayer the foolish.* One thing brought to pass by God, is better then a thousand by our selves, without him. He gives both success and comfort.

Prov. I.  
32.

Lastly, learn hence the vanity of all creatures, which have no being of their own; and what is the only remedy against it, even to look up to God, in whom both they and we have our being, *Ps. 104. 24.* both first and last: else, as all were made of nothing, all would return to nothing. Earthen vessels are brittle, because they are made of brittle materials. The creature is no farther unchangeable, then constancy is communicated to it from the unchangeable God. If thou wouldest have constancy in any thing, look up to him. As in Nature, so in Grace: Good desires and purposes have their being from God: of God also thou must get the continuance of them, which otherwise as sparks go out again:

Use 4.

Learn the vanity of all creatures and the remedy against it.

D 2

1 Ch.



1 Chron. 29. 18. Give God the glory of them, being warmed with holy affection, and thou wilt be more equal and even in grace. It is our fault to presume, that because we are spiritually minded *to day*, we shall be so *to morrow* too, as those in their jolity, *Esaï. 56. 12.* But, boast not of to morrow, forget not *Jehovah* who continues the *bre- ing* of every mercy; detract not from him, enter not upon his royall prerogatives: See the complaint in *Job. 4. 13. 14.* and remember, that pride goeth before a fall: A man rests on the creature, and builds on vanity, and then the Lord takes away the foundation. He hath an over ruling hand in all, and therefore disappoints us, because we are ready to give to the creature, what belongs to himself.

Thus of the *Essence* of God;  
Next, how it is *made known*: name-  
ly, by two sorts of *Attributes*:  
First, such as describe him *in himself*:  
Perfect, Unchangeable, Almighty,  
Eternal,

Eternal, and the like. Secondly, such as declare him *as he is to us*; Merciful, Patient, &c.

SECT. 4.

God is perfect.

**G**OD hath all the kinds, degrees, and extents of *being* in him; whereof there are many in the creatures, some more excellent then other, yet, none hath all, thence imperfect: Imperfection is a want of some being. But God is perfect, and full without them. First, because he was before them, and gives them all, *Acts 17. 25. 1 Cor. 14. 7.* He is the life of man, and of all living, and so is more perfect: the sampler hath more in it, then the image, *Genes. 1. 26. 27.* Secondly, because none can set limits to the *being* of God; whereas the creatures go thus far, and no farther, *Esa. 40. 18.* And there be five differences between the per-

D 3      fection

*Doct.*  
God is perfect.

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ces of  
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God, and  
the crea-  
tures.

Job  
1. 1. 1.

3.

4.

fection of God, and of the crea-  
ture.

1. Gods perfection is absolute, without all respect and comparison, a mightie sea of being, without bank or bottom: But the creatures have perfection in their own kinde only, and in such a degree.

2. They have some imperfecti-  
on, even Saints and Angels, whom  
God hath *charged with folly*; but  
his perfection is altogether unmix-  
ed. Thus, they are imperfect nega-  
tively, not privatively; there be  
many perfections which they have  
not, but are deprived of none that  
should be in them: Whereas in  
God there is light, and in him is no  
darknesse at all, 1 Joh. 1. 5.

3. He is wholly incapable of sin  
and misery, whereas the creature,  
though perfect, is in possibility to  
lose its perfection.

4. creatures are perfect by Acci-  
dents, which may be separated, as  
we see in Angels that fell: But  
God is wholly substance, nothing in  
him

him which is better or worse, nothing to be lost or separated.

5. God hath need of nothing, as the creatures have when most complete; the full river needs the fountain to maintain it. And the reason of all is, because the creatures are limited by their matter and form, which God hath not, and so is immense, and perfect in being. As there is nothing without him, so there is nothing within him to bound the largeness he hath.

Then it followes, that nothing we do, extends to him, to hurt or benefit him, neither sin nor righteousness. Psal. 16. 2. No merit, no cause to expect great matters, nor yet to murmur and be discontented when we are not satisfied according to our expectation. Yet many are sad for place, gifts, employments, crosses, diseases, other imperfections. Why is it thus and thus? as though they deserved better, and there were something in them, for which they should be looked after.

Use 1.

All we can do, reacheth not to him, to merit any thing.

D 4

Not

Luk 17.  
10.

Not remembering to say, *we are unprofitable servants*, and may well be content with Gods disposing of us, as those were who did more for God, then ever we can do. *David* must not build the Temple, but *Solomon*: Nor *Moses* lead *Israel* into *Canaan*, but *Joshuah*. And do we not receive all of God, he nothing of us? Shall the river be beholden to him that quenbeth his thirst, or the Sun to him that hath the use of his light?

2.  
Note and magnifie the freeness of grace.

3.  
Go to God with faith, though we have no worth in us to move him.

2. The perfection of God shews us the freeness of his grace, and calls us to magnifie him accordingly, v.c. We are justified by faith, and not by works: and we are sanctified by the Spirit, not the power of free will: *that no flesh might boast*, Rom. 11. 35, 36. To have done any thing for a man before hand, doth lessen the benefit bestowed.

3. Seeing God is full of perfection, and blessed for ever, go to him in faith, though thou hast no worth in thee, and hast done him but little service.

service. He freely chuseth thee at first ; and doest thou think he is not the same afterwards ? All thou doest is nothing to him : nor can thy wants or unworthiness prejudice thee : Go with great faith, and aske great things of him : but boast of nothing, think not of recompence ; say not, I have done this or that for thee, and why may I not have it as well as another ? &c. Nor on the other side, I am not so holy as *Paul* and *Moses*, therefore cannot expect as they. Their works did nothing to God : nor can thine. His perfection is thy confidence.

4. If God be full and perfect, he needs nothing ; neither Princes, nor Scholars, nor rich men, nor other men : he can help alone, whether Churches or particular Christianse say not, I am undone, or the Churches are undone. When there is none to help, the Lord usually stirs up himself as a Giant.

5. It followes, that if thou and

God hath  
no need  
of any  
man or  
creature.

God hath  
no need  
of any  
man or  
creature.

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5.

That many perish, is nothing to him.

perish, it is nothing to God; as when whole Kingdoms are swept with the besome of destruction, or the whole world drowned with a flood. Dispute not, but reverence his judgment, fear and tremble before him: let the Postheard strive with the Postheards of the earth, but not with God. He that was before all things were, will be when they are gone. And is he not perfect?

6.

His commandments are for thy good.

Mark 2.

128. 307.

37.

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TO BE

6. If he be, then his laying of commandments on thee is for thy self, and for thy good; as when kinde parents exhort their children to good courses, telling them, It will be for your own good. The Sabbath is made for man, that he may not grow wilde, and forget God: so other commandments are for mans wealth, not any profit to God. *Deut. 5. 14.* Keep them, and *not in them.* We go about our own business with intention, because it is our own. So if you considered seriously, God commands for our good, you would both go and run the way of his

his Commandements; and not only take Heaven, but take it with violence: doing his will with all your might and strength.

Mat. 11.

12.

12

7.

To praise God for himself, give him the honor of his perfection.

Psal. 68.

4

Signes of extolling Gods perf. Aright.

1.

7. Give God the honour of his perfection, and praise him for himself; not only for profit to us, which is the baseness of our nature. He alone is full of being, and gives being to all things: therefore exalt him by his name. *7. A H*: stay your thoughts on him; and they must not be bare and empty thoughts, but demonstrated to be right by these four things:

1. If you think aright of God indeed, you will esteem his friendship or enmity above all things; seeing in him fulness of being, in them meer emptiness. If he be a friend, he is full of power, and can do all for thee, and quell the strongest enemy, *Deut. 32. 30*. But if he be an enemy, his wrath is heavy, and every little creature can do thee mischief, *Nabul. 1. 8, 9*. Not the creature, but his arm doth it. There-

fore



fore regard little the enmity of creatures, and esteem his enmity to be only respected.

2.

2. Thou wilt be satisfied with God, *who is*, and other things *nothing*, both in comparison of him, and because they are able to do nothing, *Prov. 23. 5.* Riches to men are *substance*, and so they call them: but to God they are *nothing*: as also honours and pleasures: they have but a little diminutive being, as if they were nothing. Reckon thus in wants, I want only the thing that is not: and in losses, I have lost that which is nothing: I have him *that is*, and in him I have all: he is all in heaven, and why not on earth too? *Peter* left all for Christ, and received an hundred fold: namely, by his communion with God, in whom he had all the comfort that friends or lands could afford: he was in stead of all. If he put forth his power, is it not all one? And if he give us the hearts of men (who can do us good) is it not supply sufficient



life and strength. So of *Moses*. the greatnesse of his mind, not caring for the Kings favour or disfavour, was hence, that he saw, enjoyed, and bare himself upon him who is invisible, Heb. 11. 27.

4.

4. You exalt him as God, if you seek to him to fill up your daily defects and imperfections; as we are still complaining, we want a friend, Father, Mother, other comforts: but the creature cannot make up these defects: it is too small a bulke to stop the gap. God is all in all, the fountain that abounds when the bucket is broken, the Sun that shines when the beam failes. If in all defects thou seekest communion with him, it is an argument thou esteeme him as thou oughtest to do. True, all say they seek the Lord, and comfort from him: But all take not pains to get his favour, and thereby a supply of their wants, *Esaie* 55. 2, 3. All is vanity, weak, of little bulke, of no moment without God: with him

How to  
know  
whether  
we seek  
to God.

a little shall serve the turn, a little wealth or credit, one friend, &c.

*Object.* The creatures are of great moment: for, who lives without them? and do we not pray for them, give thanks for them, afflict our selves, and esteem it a chastisement to want them? something surely there is in them.

*Answer.* True, but all their efficacy is from the Lord, not themselves: if God say, go and do such a one good, it shall be, because from him there goes a concurrence of efficacy to do it: if he say, go and afflict such a one, by the same power it shall do it. Psal. 33. 17. and 137.

1, 2.

2. They are all at his command: neither doth he ever want a messenger to send on his errand, wealth to make rich, friends to yield comfort, or call them home again which he pleaseth: they have things as of his will, and you know, if a master is Lord of wilde fowle on his land, that

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he looks on them as nothing to him because they have wings and will quickly be gone.

3.

3. They do but little good, and for little continuance; all under the Sun is *vanity*, and cannot reach above the Sun. They are of use indeed, in regard of the weakness of the creature, and continuance of this life. But, compared to eternity, they are nothing. Or they are nothing, if the Lord be with us in the want of them, in prison, in other afflictions: the light of his countenance makes all seem nothing; as the want of it makes nothing of a brave palace; what good in it?

## S E C T. 5.

*God is without all Causes.*

*Doct.*  
God is.  
the first.  
without  
all cause.

**G**od is the first without all causes, having his being and beginning from himself: *Alpha and Omega*, the same to the creatures, that these are to the letters, and if he should suffer

suffer them to fall, he should be the last, and they would all return unto him : *Rev.* 1. 8. and 3. 14. *Esa.* 44. 6. *Rom.* 11. 36. He hath no efficient cause, as the creatures have, therefore no end ; therefore no form, nor matter. Consequently, he is without all cause.

I. If there were any cause of him, it should be before him, and better than he, and indeed God; which is impossible. beside, nothing is the cause of itself, for the same reason: that which gives, is better than that which receives: and the cause is different from the effect.

2. If God hath the wholeness of being in himself, creatures but a part, Angels in one kinde, men in another, other things in other; they therefore receive of God; as wood receives a fiery nature from that element, yet in part, the fire is the whole; so the Sun hath the whole light, a fountain the whole water, therefore originally, other must and can have but a part of being.

### 3. Nothing

Ref. 1.

3.

3.

3. Nothing is (among creatures) but it hath a possibility *not to be*, even the heavens, and strongest therefore once it was not; but was brought to a being by him *that is* so that to God at last you must come, who is without all cause, beginning and ending.

Use 1.

God therefore wills not things, because they are just, but they are just, because he wills them.

The Lord then wills not a thing because it is just, nor desires it because it is good, nor loves it because it is pleasant: that is for creatures to do, who, as they have their being from without, so they seek for perfection out of themselves. Of God's will perfection originally, and this will is the rule of justice and equity: otherwise he might create possibly, as creatures which swerve from their rule: but the rule itself must needs be right. Remember this in judging the ways of God, frame not a model of thine own, think not he must go by thy rule; in great mysteries and wonderful works of his, find out what is his will, and therein rest, as reason enough,

enough, such as against which there can be no exception. There is no cause without him.

And if so, he may do all things for himself and his own glory, as Angels and men may not, in that they have a cause without and about them: *Rom. XI. 36. Pro. 16. 4. Rom. 9. 19, 20, 22.* God hath no end nor cause above himself, and therefore it is reason enough, He doth it because he will do it, *or* in casting down the angels, in destroying the old world, in suffering multitudes to walk in their own ways, &c. Mourn not, but glorify him, and recreate him for ever. *or* I say I will do with mine own what I will, which no creature can say, because it can not say, this is my own.

Man also may not do any thing for his own end, but is bound to do all for an higher end, which he that made us, hath appointed. Several creatures are made for several ends, as a knife to cut, a key to open, &c. which if they ayme not at the Maker,

2.

God may do all things for himself and his own glory.

Mat. 20.  
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do no-  
thing for  
our own  
ends, but  
for God.

Maker,



Maker destroys them: a fire is put out, if likely to burn the house, in instead of warming: lay the fustie vessell aside, and use another. So doth God with men, when he hath given them divers gifts for diuine callings, and they employ them not faithfully; it is the next way to destruction. For they arrogate that to themselves, which is the Lords; an high kinde of idolatry: they will rise to honour, live a brave life, or make a shift to live; as if they were not creatures, nor made to be seruicable to God and men, but only for themselves: which is seen in many Scholars, Ministers, Magistrates, others. These are idolatrous and sinful thoughts. Discern them thus.

Signs  
whether  
a man  
make  
God or  
himself  
his end.

- 1.
- 2.
- 3.

1. If thou puttest thy self to things that are above thee, and indeed too high for thee.

2. If thou be fit for an higher place, and yet for thy greater profit wilt stay beneath.

3. If thou put thy self from Gods

Gods employment for thine own advantage : whereas *Elias, Esay, Ezekiel, Paul, Iohn*, others, went whither God sent them, whatever the people were, danger, or trouble : an argument they did it not for themselves : like a good servant, that goes and comes as his Master bids him, howsoever.

4. If thou follow close the services which immediately concerne the Lord himself, pray much as well as study much, edifie in godlines as well as follow the common calling, as *Act 6:8*. He that is not faithful in immediate worship, will never be faithful in things that are further off, and of less consequence.

5. If thou grieve most in losing credit, profit, or something that concerns thy self, note that thou hast done thy work in an ill manner, whereby others receive no good of it.

6. What is it, that Sweetneth thy labour? namely, in studying to preach

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preach? is it the praise of men or to be approved of God?

7.

7. Whence expectest thou thy wages? from God, or from men? if of God, the thankfulness or unthankfulness of men will be of small moment to thee. It is an ill sign, to be ever complaining of mens unthankfulness.

8.

8. What is it, wherein thou retest? the only comfort is, what good thou hast done, and what glory thou hast brought to the Lord; whether thy children be brought home to him, not only well provided for, how serviceable thou hast been in thy place, not only what wealth thy trade hath brought in. It was the fools voyce, *Soul take thy rest, thou hast enough for many years.* The minde rests in that which the man makes his end, the husbandman in harvest, &c.

Luk. 12.  
19.

Ab. 153  
36.

Well, remember you have a higher cause, and carry your selves as servants. *David served this time by the will of God, not his pleasures.*

tures, and then God; nor did he cut the Lord short, but gave him his whole time. And Christ finished his work, glorifying his Father, which was his comfort towards his death. *Iob. 17. 4.* This also will be thy comfort, in dying. If not, he will lay thee aside, as a vessel where in is no pleasure. A woful thing, to have thy gifts taken away, as from excellent men, who used them not to Gods glory. The others, though of small parts, with humble spirits, and using their gifts in simplicity of heart for Gods glory, he hath enlarged them, and used them in greatest employ-

ment.

from gods are two benefits but no wisdom is to be gained by it.

The Eternity of God.

3 Attributes.  
Doct.  
God is eternal.  
In eternity five things are required.

That is without all cause, efficient and final, must needs be eternal. To eternity five things are required. Not only a simple

simple, but a living and most perfect being, Esai. 57. 15. Eternity is compared to an habitation, fit for none but him that is the High and Excellent. 2. That there be no beginning, Psal. 90. 1, 2. 3. That there be no ending: *to everlasting.* 4. No succession: God hath all things at once: to him there is no time past, present, or to come. *Before Abraham was, I am,* Joh. 8. 58. 5. He is the dispencer of all time to others, setting them their times and seasons, Psal. 90. 2, 3. All times issue from him, as Rivers from the Sea.

Reasons.

And thus God must needs be eternal, for that he is without all cause; therefore without all motion and succession; and being most perfect, he cannot arise to an higher degree.

Differences of Gods eternity, and the duration of creatures.

Differences of Gods eternity and the duration of creatures, are, 1. That the best of creatures have but an half eternity. If they be *everlasting*, yet they are not *from everlasting.*

*lasting.* 2. Their eternity is not intrinsecal, but dependent. 3. The best of them cannot make other things to be eternal, as God can and doth. 4. All acts, thoughts, and pleasures of the creatures admit a succession, flux and motion, as waves moving to and fro; but God as a rock stands ever unmovable.

From this eternity issue two Confectaries: 1. By the vastness of his being, he possesseth all things together, as present: so that a thousand years to him are as nothing, Psal. 90. 4. He that stands on an high mountain, and looks down, accounts all present to him, whereas to a passenger some are before, and some behinde. Therefore also to God there is no long or short time, no delaies or expectances, nor fears, nor griefs. Glorifie him accordingly, Esa. 57. 15. & 1 Tim. 1.

17. 2. Eternity makes good things infinitely good, and evill things infinitely

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finitely evil ; for the duration , and collection into one : as the joyes of the godly , and pains of the damned.

*Use* 1.  
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minde  
moſt  
things  
eternal.

Therefore minde things eternal moſt of all, as thoſe that moſt participate of this transcendent property of the Almighty ; God himſelf, the ſoul, Heaven and Hell. 1 *Job*. 2. 17. This eternal King hath appointed rewards or puniſhments eternal : but here we are in an Inn, only for a night : our pleaſure ſhort, or our pain : a ſhort apprenticeship. Only as we ſpend this hour, we live for ever : ſpend it well therefore, be temperate, run ſtoutly for this *incomprehenſible Crown*, 1 *Cor*. 9. 25. Conſider ſeriously now and then, what eternity is. It ſets an high price on grace, and gives the juſt weight to ſin : but makes all other things exceeding light : for theſe reach but to the end of this life, at the uttermoſt, whereas grace and ſin reach to eternitie. A ſhame it is, to grive for

for an outward cross, and not be afflicted with sin. *Paul better : I care not to be judged by mans day :* with God is eternitie. A stranger that staies but a while in a place, cares not what the men of that place think of him, because it is not the place he means to live in. 1 Cor. 4. 3.

It is good, for an immortal soul to make proportionable provision: *Joh. 6. 27.* If we had no life to live but this, it were reason to be eager for glory, honour, pleasure, other contentments. But there is a *life everlasting*, and the body wears away as a garment : provide the soul a new suit of apparel against the day it will be quite worn out.

Look what the Object is, such is the soul, about which it is conversant. High objects lift up the soul to God, and make the minde answerable to them: such is eternitie, think often of it, and it will be of great moment to you. But for want of



Heb. 11.  
25.

it, how will the soul be amazed at death, by thinking of eternity! as one said, *If it were but for a thousand yeares, I could bear it, but seeing it is to eternity, this amazeth me.* Consider betimes, and let not your eternal estates depend upon uncertainties. Hasten not to worldly matters. Dote not on sin, but consider the sting of this serpent, which wounds for ever, as well as the speckled skin, I mean the pleasure: this endures but *for a season*. When eternity comes, worldly vanities fade away, as candles before the sun, which in a dark night made a great shew. Husband your thoughts well; remisly about earthly matters, earnestly about heavenly: 1 Cor. 7. 31. It is ill bestowing of eternal minds on flitting things, which are nothing to eternity. And no man will be a lender, when he hath only for necessity, rent, food, rayment. Esteem the like of thy time and affections, to bestow them on things that endure to life eternal. Here-

Hereunto consider, 1, The shortness and vanity of this life, all tending to the West of their dayes, all conditions subject to envy or contempt, the best things wearying us, and leaving us unsatisfied; and how often we have seen that men & their great estates have suddenly perished together. 2. What eternity is: all composed and constant: no variableness in it; whereas here the body is corrupted with diseases, and the soul subject to vexations. If we desire life so much, why do we esteem this life which is but a span-long, and neglect that which is so spacious.

3. The errand on which we are sent into this world, from which we should not be put aside by any needless occasions, (as all are, when they come into competition with this.) Men generally spend too much of their time on by-businesses, and are hampered with them ere they be aware, still making themselves new work: so that the life

Motives  
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which

which is short enough of it self, they make shorter then it is, and weary themselves with anxious grief, labour, and care. Just so did others before us. We had the more need to take heed unto it.

Use 2.  
Not to  
be offend-  
ed when  
God de-  
laies his  
rewards  
or punish-  
ments.

Again, if God be eternall, be not offended when he staies long in fulfilling his promises or threats; mistake him not, conceive not amisse of him, think him not forgetful or regardless: He hath time enough to do all, both in executing judgments, giving rewards, and helping his afflicted Churches. We who are still restless and in motion, and see all about us in motion (whereof time is the measure) call it slackness in God, when mercy or judgement is not presently shewed: but with God it is not so, to whom a thousand years are but as one day, Esai. 40. 27, 28. 2 Pet. 3. 4. 8. 9.

3.  
Gods  
love and  
enmity  
are eter-  
nal.  
3. duties.

Consider also, with whom you have to do: even Him, whose love and enmity are eternal: and then, first,

first, learn to *trust* the Lord, and not man, Psal. 90. 1. and 146. 3, 4. God is an everlasting refuge, and an habitation to his Church, not onely from generation to generation, but from *everlasting to everlasting*. But that which men can do for you, is but for this life at most. Secondly, fear God who for ever can cast body and soul into hel: not man, who is of short continuance (*as grasse*), and if he be angry, it is but for a fit, Esa. 51. 12, 13. Mark the opposition: And use the Lords arguments, which onely can work on the soul. Thirdly, serve him and do his will, which is the onely way to *abide forever*, 1 Joh. 2. 17. Otherwise, both you and the world, and all the lusts of it, passe away to destruction.

See hence likewise how to comfort our selves in all the mutability we see daily, in our selves and the creatures; even in God, who is eternall, and constant, and subject to no such changes, Psal. 102. 11, 12.

E 4

26.

4.  
To comfort our selves against the mutability of things here below.  
2 Cor. 5.  
1. Esai.  
17. 15.

26.27. The beam fades, but the sun that maintains it, abides for ever. And the stream is dried up in summer, but the fountain still continues. So is God to his Church: Be comforted, and pray him to fill up thy wants, and make thee eternal with him.

Lastly, know hence, that God is the Lord of all time, and overflows all, as, Psal 90.5. He disposeth all times, and makes them long or short, as he pleaseth. Being eternal, he over-reacheth all. And if so, look not on time as belonging to thee, especially the future: boast not of *to morrow*, and much lesse of *many years*, which is sacrileg, and as if a man should boast of 3000. pounds, or akers of land, when he hath not three pence, or three foot. *If the Lord will*, is a phrase out of use with many: but good Christians must bring it into use again, and look on time as a field given of God, to sow, and seek him, and so receive an harvest in future time.

And

God is  
the Lord  
of all  
time, and  
we are  
not to  
look on  
time to  
come as  
ours.  
Jam. 4.  
13. 14.  
Luk. 19.

And let none say, I will repent and turn to God hereafter: this were to break into Gods right, who therefore oftentimes breaks off such untimely for their presumption.

S E C T. 7.

*The simplicity of God : First,  
as a Spirit.*

4. Attri-  
bute.

**I** *Am what I am*, saith the Lord; a pure act, all Being, whole, entire, a simple and uniform Being, without parts, accidents, or any composition; not like to the creatures: for the best of them is compounded of actions and qualities, but whatsoever is in me, it is my self.

Exod. 3.  
14.

*God is a Spirit*, saith our Saviour: un-mixt, not compounded of body and soul as man is; a breath, but more simple; a Spirit being not subtile, and thereby fittest to represent immateriall substances. But withall, God is an *uncreated* spirit, whereas Angels and souls of men

*Doctr.*  
God is a  
Spirit,  
Job. 4.  
24.

E 5

are

4. Properties of a spirit.

Use I.

Gods eye is chiefly upon the spirits of men: and our care therefore must be, to keep our spirits fit for communion with God.

are created. There be four properties of a spirit: First, it is invisible, impalpable, not to be discerned by any sense, Luk. 24. 39. and so is God: onely *seen* by the eye of *faith*, Heb. 11. 27. Secondly, it moves it self and other things, as a meer body cannot do: and that with all speed: and *whithersoever* it will, Joh. 3. 8. Thirdly, it moves with great force and strength, but *flesh* is weak, Esai. 31. 3. Job, 1. 19. Mark 5. 4. Fourthly, it is not held in any place but insinuates it self, and enters into any bodily substance, *without* all penetration of dimension: and may be in any place, though it be otherwise full, as the soul is in the body, though it be every where whole. The like of God.

His eye therefore is chiefly upon the spirits of men (as upon all in general; and our care should be, to keep our spirits fit for communion with God. He is the father of spirits specially and peculiarly, looks most

most upon *the heart*, and according to that judgeth of men, Heb. 12. 9. 1 Sam. 16. 7. Be like him, chiefly have regard to thy spirit, keep it clean, set it in good fashion, as that which is proper to him in spiritual exercises. Hereunto observe these rules:

1. Scour away all *pollution of spirit*, 2 Cor. 7. 1. even every thing in the world, which the soul inordinately lusteth after: 2 Pet. 2. 4. Tit 1. 15. Mat. 15. 19. For want of pure affections, any thing *defileth* the spirit. The tenth commandment strikes at the lustings of spirit: and all actual sins committed by us, simply considered in themselves as committed by the body, are not so hated of God as is the pollution of the spirit: for it is the spirit that he mainly looks to. Indeed the act contracts the guilt, because the lust is then grown up to an height, so that it is come to an absolute will and execution. Again, though the injury to others be a great sin, yet the

Rules 1.

To stir  
the heart  
from all  
sin and  
the world



Jam. 4. 5.

Lusts of  
spirit to  
be most  
hated. 3.  
reasons.

the Lord hates the very brooding and boyling of lust in the heart, though no actual sin follow: as the lust *after envy* is abominable, looking at other mens gifts, and desiring their light put out, that our own candle may appear above it; though we act nothing.

Reasons for this assertion, are these.

1. Nothing is so pleasing to God, as a *broken heart*: and that, not for the afflicting of the spirit, but the separating of sin from it. It is ill glue, which the Lord would see dissolved: and he is most displeased, when the spirit is knit to any inordinate Object.

2. Lusts restrained are as hateful to God, as lusts that have liberty; as a wolfe to men, when tyed or ranging abroad: there is the same nature in both.

3. Lusts of the spirit are full of the spawn and eggs of sin, mother sinns, ever pregnant, Jam. 1. 15. and 4. 1. Afford occasion, and you will

will see the fruitfulness. And therefore they are more to be hated then any one act is, and most to be cleansed away.

But how cleansed?

*Ans.* 1. Finde out the pollution: search the corners where it hides it self, do as Officers that come to look for a Traytor; be very careful, open the doors, and desire the Lord to help thee, as Ps. 139. 23, 24. It is a fault in prayer, to confess actual sins, and not confess pollution of spirit. And, that you may find what the pollution of your spirit is, mark what ariseth in thy spirit at any time, when there is some commotion. Scum ariseth when the pot boileth, Ezek. 24. 11, 12. And that is thy corruption, which stirs at opportunity given, or temptation presented, or injury offered, &c. Go then, and confess it to God, cast it out, let it not boyl in, nor come into outward act.

2. Hate and loath it; both the pleasant sin, and thy inclination to

Directions for  
cleansing  
the spirit.

2.

2.

it.

it: loath *your selves* in your own sight, Ezek. 36. 31. This is the indignation, which is a fruit of godly sorrow, 2 Cor. 7. 11. Just cause; for, will it not carry me to sin, and so to hell? and is it not the cause of all evill, partly, poverty, disgrace, sickness, other?

3.

3. Kill it, as being an utter enemy: be content with nothing but his life; for he hath sought thy life: is thy enemy, and an enemy to Gods grace. Cry out against it before God, and choose any thing rather then sin.

4.

4. Pray him to break off the amity betwixt lust and thy heart: he hath fire to dissolve this soder, which makes them cleave so fast together, Esa. 4. 4. Jer. 23. 29. Mal. 3. 2, 3. Zech. 13. 9. Christ, his Spirit, his Word, and afflictions, can purge away this dross, stain, or filthiness. Yecld to the working of them, and pray for a blessing.

This of the first Rule: cleanse thy spirit.

2. Beau-

2. Beautifie it, and adorn it with all spirituall excellencies: not to commend thee in the sight of men, but of God. Every one seeks some excellency or other: seek thou such as may beautifie thy heart, Esai. 66. 2. 1. Pet. 3. 3, 4. Prov. 3. 22. True, there are divers sorts of outward excellency: as clothes, building, and other gaudy matters; Titles, Honours, and great rewards: Learning, knowledg, and skill in Arts or sciences, which, though seated in the spirit, yet enables onely to outward things.

But look thou to the excellency of spirit, which is a mans perfection: A man is said to be excellent, as his soul is excellent: the body being but as a sheath for the soul. *The righteous is more excellent than his neighbour.* Others are but Mules in goodly trappings, to these Horses: or a mud-wall in sunshine, to a marble-wall in the shade. Men magnifie, but with God it is *vain*, vain and empty glory.

2.

*Perfectio  
mentis est  
perfectio  
hominis.*

glory. Onely faith and holinesse make us glorious in his eye, Jam. 2. 5. Heb. 12. 28. Phil. 4. 8. Every one will say, Grace is better then any outward excellency: But why then do you not pray, and study, and bestow time on it, and make your selves busie about it? It is a sign the heart is right, when it is drawn from an high esteem of outward excellency. Jam. 1. 10.

3-

3. After these things, let the spirit rule, and have the upper hand of the body in all things: keep it from all base affections: clear it from those mists, and corporal drosse, of meat, drink, pastime, &c. Let not the spirit, which is most excellent, be brought into subjection to any bodily matters, 1 Cor. 6. 12, 13. Spirituall lusts are vile: but those of the body are extreemly shameful. And it is unreasonable, that the spirit should be brought under the body: meer confusion, when the body rules the spirit: as if servants ride, and Princes go on foot;

foot; fire and aire below, water and earth above. A City, whose wals are broken, soon comes to utter ruine. And the Apostle compares them to *bruit beasts*, 2 Pet. 2. 12. A shame, that the bridle of reason should guide him no better. Consider also, that all things, the more refined they are, the better they are: for they come neerer to the nature of a spirit. Therefore still advance the spirit: restrain the body, rather then the soul should want; as did the Saints, Job 23. 12. Psal. 119. 148. Joh. 4. 34. with 6. 27.

Now it is a sign the spirit ruleth, when the bodily appetite and inclination is subdued, brought under, and reduced to that square which the spirit within shall set down. It is true, inclinations of the body are strong: but must be kept under by violence, as 1 Cor. 9. 27.

An horse may be too lustie for his Rider: therefore must not be kept too high: So the body. Yet  
not

*Nec supra, nec  
infra negotium,  
sed per negotio.*

*Use 2.  
His government,  
chiefly exercised  
on the spirits of  
men.*

not too low : onely let the soul have the dominion : it is the soules instrument, and must be subject to the principall Agent : as it is said of a servant, that he must be neither above, nor below, but fit for his business. Beloved, do but think what your souls are, that you should suffer them to be in subjection : and what a shame it is, that these bodily affections should overrule the spirit which is made like unto God, which shall live for ever, for which Christ died, and which indeed is better then all the world beside. A senseless thing, that this heavenly-born soul should be subject to a little walking earth, or piece of clay. Eate to play, and play to eate ; what is this but the sensualitie of beasts ? how is the soul considered as a spirit, and like unto God himself ? and what is the body to it, but as a prison, not to be regarded in comparison ? Again, if God be a Spirit, his government is chiefly exercised on the

the spirits of men; he guides them, and looks to them, Rom. 14. 17. Psal. 139. 14. 15. And if thou wouldst observe his will toward thee, and see wherein his providence is chiefly exercised, look on thy spirit in all occasions, what bents, inclinations, hopes, and desires he hath put into thy soul. The spirits of divers men work diversly: the only right spirit is, to please and wait on God howsoever: this is the greatest blessing: others are given up to the greatest judgments, because spiritual, Pl. 81. 12. Deut. 30. 6. Ezek. 36. 16. When God means to do a man the greatest kindness, he fashions his Spirit another way. Therefore Paul prays, *The Lord be with thy spirit*, 2 Tim. 4. 22. But if he leave thee to unruly affections and lusts, or in bondage to the fear of men, it is an heavy judgment.

Three Demonstrations will prove this more fully:

1. His love and hatred are seen in the fashioning of the spirit; but not

Spiritual  
judge-  
ments the  
greatest.

Proved  
by three  
Demon-  
strations.



not in dispensing riches, poverty, health, sickness, or other things before us, which are given promiscuously to all, Eccles. 9. 1.

2. The guiding of the spirit, belongs only to God, and man is no more able to it, then to rule the raging Sea. He that is a Spirit, and the Father of spirits, implants good thoughts, persuades the heart, convinceth of sin, works the will and the deed, keeps from despair, from fear of men, &c. whereas the disposing of riches, honour, and other worldly matters, is in the power of men, especially of Princes.

3. The guiding of a mans spirit is a thing of the greatest consequence: fit therefore for the great and wise Commander of all. And it appears, because things that befall a man, are as nothing, but only his apprehension of them: greatest crosses nothing to a whole spirit, intolerable if the spirit be broken: and the most pleasant things nothing, if he

2 Cor. 3.

5.

Gen. 9.

37.

Joh. 10.

9.

Phil. 1. 3.

he have not an heart to apprehend them, as *Ahab* with his Kingdome, or *Adam* in Paradise: whereas *Paul*, with a whole spirit, carries out all his persecutions very well.

1 King.

21. 4.

Behold therefore Gods providence, chiefly on spirits, thy own and others, what it doth on them. Stumble not at a wicked mans prosperity: he grows the worse by it, and that is a greater curse on his soul, then all outward curses, Lam. 3. 65. An hard heart is the greatest curse: cannot pray, cannot study, can do nothing but follow his lusts: such is in worse case, then all diseases and crosses could cast him into. Contrarily, the greatest mercy is, to serve God with an upright heart, and be sincere in all the carriage. Look not then so much, what good or evill befalls thee, but chiefly what God doth to thy spirit, what quietness or turbulency of affections, what patience or impatience: and for this be chiefly thankful, or humbled. Take not from Christ

Christ the praise of Sanctification.

Use 3.  
Worship  
God in  
spirit.

Col. 3.  
16.

Particu-  
larly in  
3. things.  
1.

Again, seeing God is a Spirit, *worship him in spirit and truth*, Joh. 4. 24. not fainedly, nor for by-ends, but plainly, heartily, and sincerely, Rom. 1. 9. Let your spirit joyn with the outward perform-ance: let it be *spiritual* worship: for God beholds the inward beha-viour of your spirits, squint-ey'd ends, vain-glory, carnal respects, form and custome, worldly-mind-edness, and whatever creeps into the soul in praying, preaching, or other acts of religion.

First therefore, let thy spirit be as near him, as thy lips are, Esa. 29. 13. Jer. 18. 2. Look not only, that thy words and Gods Will agree (as in praying against sinne, or for grace) but that the inclination of thy heart be consonant to those ex-pressions. The spirit may be as far off, as when a covetous man in some cases saith he will part with all; or a thiefe before the Judge saith

saith he will do so no more. At receiving the holy Supper, or on the death-bed, or some other exigent, a vile sinner pretends he will become a new man: but for the radicall constitution of his heart, he is far from holinesse: His life shews it.

Secondly, worship God with all the might and strength of thy minde: as *David*, 2 *Sam.* 6. 14. All the forces of the body must be united to do some businesses: and all the faculties of the soule concentrated to do holy duties. *Wrestle as Jacob*, strive as *Paul*, put forth all your strength, go bound in the spirit to it, as in a resolution to go through with it, whatever come of it. It must be with all intention of thy soule, and heartily, as *Col.* 3. 22. It is ill, when the spirit hangs loose upon the dutie, halfe on and halfe off, a man cares not whether he doth it or no; the body and words well employed, but the minde goes not with it. Thirdly, let thy spirit behold God

2.

Rom. 15.

30.

Act. 20.

3. ow

God alone ; not praise or dispraise, or any respects of the world. This is *singleness of heart* ( opposed to eye-service, Col. 3, 21.) when the minde hath but one single Object to look upon, and is so over-awed with the presence of God, that all other respects do vanish. Holiness of vessels in the Law, was, when they were set apart from all other services to God alone : and holiness of spirit is, when it is separated from all by-respects and aimes, and is wholly devoted to him : hence the word, *Devotion*. And this is to worship God in spirit. But it pollutes the spirit, to look at the praise of men, or the like : this is doubleness of spirit, and marres all.

*Quest. 1.*

*Ans.*

What necessity there is of fit gestures of the body in Gods worship.

But is there no necessity of a bodily, comely, and outward gesture ? Yes : the spirituall worship of God is never well performed, but when it is signified by the comely gesture of the body ; as farr as we may. Both are his, and he must

must be served in both, 1 Cor. 6. 20.  
Also the body doth exceedingly  
help the spirit, and resist before  
others that reverence you have of  
Gods glory and Majestic. Ever in  
Gods Worship there must be great  
solemnity, which cannot be without  
concurrence of mans body and spi-  
rit.

1. Because, though holiness be  
seated in the spirit, yet it doth and  
will appear in the body at the same  
time; as the light of a candle shines  
through the Lanthorn, if it be  
there. Blushing also, impudency,  
awfulness, fear, and reverence, will  
appear in the eyes and face, when  
occasion is. *Elisha*, praying earnest-  
ly, put his face down between his  
legs. *Christ* praying for *Lazarus*,  
groaned in his Spirit and wept. E-  
ver, what affections a man hath,  
such is his Spirit. Think not thou  
canst have an holy reverent disposi-  
tion of minde, and not shew it in  
the body.

2. The outward man stirs up the  
inward :

F

inward: and it is but an excuse for  
laziness (in a careless and negligent  
carriage of thy body) to say, God  
is a Spirit, and must be worshiped  
in spirit: so he must with the body  
too.

3.

Our performances are lame  
else: that the ordinance may be en-  
tire, there must be an application of  
the whole man to it: and where it is  
performed as it ought to be, usually  
it carries a blessing with it, as *Act.*  
*9. 11.* arise *Ananias*, and go to  
*Paul*; for behold, he prayeth.  
When it is a prayer indeed, God can  
hold no longer. But, as a lame sa-  
crifice was not accepted in the law,  
so neither lame praying in the Go-  
spel, nor fasting, nor hearing, nor  
receiving the Sacrament: such shall  
be sent away empty: the pipe is  
stout or obstructed, and therefore  
the Lord will convey no grate by  
his Ordinances.

Men may  
pray  
much,  
and not  
aright.

Thou mayest pray daily, morning  
and evening, and not have made  
thy prayer yet in thy life-time.

: LIEWOL

F

Yea

Yea, the godly themselves may pray, and yet their prayer never come into remembrance before God: as in *David's* impenitency for his adultery; who therefore beseecheth the Lord to open his mouth. And if there be not the *broken Spirit*, it is a lame performance, it is but customary, you deceive your selves, God will despise it.

Ps. 51.  
15, 16,  
17.

*Object.*

*Answer.*

But may not a man pray sometimes, when he is walking, lying, riding by the way, or the like?

Yes, when you pray *occasionally*: the occasion admits not such outward solemnity, as the ordinary time doth, in private: nor doth God require it, but accepts the will for the deed. Yet when you may, you ought to do it in a reverent manner, not only of the spirit, but of the body also: as did Christ, Luk. 22. 42. Mat. 15. 19. Only except the case of hurting the body, wherein the Lord will have mercy, and not sacrifice.

F 2

But



**Quest.**

But seeing God is a Spirit, and a Spirit we never saw; how should we conceive of him in prayer?

**Ans.**

How to conceive of God in prayer.

1.

Not under any corporall shape: But first, how do you conceive of the soul of another man, when you speak to him? You never saw it, and yet it understands what you say, and speaks to you again: so you conceive it a spirit that fills the body. God also is a Spirit that fills heaven and earth, but in an incomprehensible manner, Jer. 23. 24.

2.

2. Think of him as one that sees and hears all things, both in earth and heaven.

3.

3. Fix your minde chiefly on his Attributes, those back-parts wherewith he appeared to *Moses*; of power, glory, purity, justice, mercy, and the rest: such a Spirit he is, Ex. 24. 6. Hab. 1. 13. Conceive so of him, and thou canst not go amiss.

SECT.

## SECT. 8.

*The Simplicity of God, under that  
very notion.*

**G**OD is *love, truth, wisdom,*  
and *light* it self; which cannot  
be attributed to any creature: so  
they shew his *simplicity*, that he is  
one most pure, entire, and uniform  
Being or Essence: A most simple  
and uncompounded being; what-  
ever is in him, is himself.

For first, if many things were in  
him, there should be imperfection  
in him. Of different things, one  
hath hath some perfection which  
the other wants.

Secondly, God is al-sufficient:  
and where one will serve the turn,  
what should we do with multipli-  
cation?

Thirdly, He is love, justice, wis-  
dom, and light *originally*, not de-  
rivatively: else could he not be per-  
fect in them: gold it self is more  
perfect,

Doctr.

God is a  
most sim-  
ple bee-  
ing.

Reason

1.

2.

3.

F 3

perfect,

perfect, then to be gilded.

4. Fourthly, where *composition* is, division may be; and consequently dissolution; which to God is absolutely impossible.

5. Fifthly, in God there can be no parts, because a part implies imperfection: and parts are in order of nature before the whole, which to God is not incident; and what cause should unite and knit those parts in God, who is without all cause, as we saw before?

6. Lastly, he is the first being, and so was never in possibility to be, and therefore he is a pure act in regard of his Essence. Likewise, there are no qualities springing from him: if there were, they should have had sometimes no being; and so in possibility to be, and consequently should have a beginning, and be creatures.

Consecr-  
taries of  
this S m-  
plicity. 1.

Consecraries hereof are these.

1. See hence, what a stable foundation our faith hath to rest upon, even the lowest, God being the

the first, most absolute, and simple, and pure, and entire being, which notes the happy condition of Christians, and of them alone. When all shall come to naine, yet God on whom they trust, shall be a sure help and comfort to them. Psal. 46. 1, 3, 5.

2. God cannot be hindred in any thing he goes about to do; for that he is most independant, as in being, so in working, by reason of his simplicity: so are not the creatures: they have an essence, and an executive power which may be suspended, as we see in the fire of the *Babylonish* furnace: so in the Angels, and other creatures. But God is most simple, and therefore doth every thing he intends, absolutely and of himself: no impediment can come between.

3. His Attributes are equal among themselves: not one higher nor larger then another: they are the same with his essence, and that is most simple; there are not two

things in him; though he put forth one Attribute more then another, (as mercy;) yet one is not greater then another. *His mercies are over all his works*, Psal. 145. 9. Namely, to cherish, nourish, and perfect them, as an Hen the eggs; not that his mercy exceeds his justice. Neither is his Justice beyond his Wisdom, &c.

*Use 1.*  
To labour for contentedness, with the simplicity of our condition.

Labour then for contentedness with a simplicity of condition: being nearest to God: and it is a sure Rule, *The more composition and division, the more weakness, impediment, and exposednesse to dissolution and decay.* Angels are not absolutely simple, and therefore may fall into sin (as some of them did,) and are subject to impediment in working. Man, who is more compounded then the Angels, is more weak, and more liable to distemper, sickness, decay, crosses, death; and needs many external helps, as air, dyet, house, &c. Yet this natural condition which cannot be changed, may be

be exceedingly helped, if we bring our hearts to be content with few things, and divide them not about many. Scatter not then your thoughts and affections, to depend on such or such things, as though you could not live without them; but make God your portion, whereby you will live with exceeding little, and finde contentment sooner.

The more things a man affects, the sooner he is toucht one way or other, and thereupon is troubled. He is best, who can live without them, without sports, friends, honours, other comforts, finding a self-sufficiency of minde in better things. Those may be had and used, but *as if you used them not*. Where the heart is glued to them, it is ready to break in their failing. In God only is our joy and strength, through believing. A strong man walks on his own legs, and needs the fewer helps, whereas the sick needs many: so the soul, the more sick and lame

1 Cor. 7.

Godlines  
breedeth  
content.  
1 Tim. 6.  
6.

Use 2.  
Labour  
for sim-  
plicity  
and sin-  
gleness of  
heart.  
In two  
things.  
1.

it is, the more it needs; but a strong Believer is contented in any condition, Phil. 4. 11, 12. Still he hath a bottome to stand upon, and something to comfort his heart.

Now this is by *godlinesse*, which is alwaies joyned *with contentment*, and so becomes *great gain*. Be a godly man, make thy heart perfect with God, serve and fear him alone, be content with him alone for thy portion; he is All-sufficient; his communion will breed satisfaction to thy heart, to be able to live with a very slender outward condition: The only way to contract thy minde, and draw it from things which others are glued unto: And a miserable thing it is, to have a changeable happiness, and depend on many things, which all are exceeding mutable.

Also be *simple* as God is *simple*, and labour to grow up to *singleness of heart*; whereto are required two things.

1. That the heart look but upon  
one

one single Object: be not double-minded; one whose minde hangs between two, not knowing which of them is more eligible; but resolve and pitch upon one, and subordinate all other to it, which is the way to walk evenly with God, and rest in him whatever comes, Ps. 27. 4. Luk. 10. 42. but so doth not he, who hath an eye to God and his credit, to God and his pleasure, &c. he would fain grasp both, and so is *unstable in all his waies*, turning as a Weather-cock at every winde, never quiet but when there is no temptation to trouble him, and when his religion costs him nothing.

Jam. 1. 8.

א'תפ' ס'ל-  
ח'ת' א'ת-  
מ'ת' ת'ת.

2. That the heart be cleansed from all admixture of sinful affections (as gold is said to be simple, when it is cleansed from dross) that so it may be apt to look only upon one Object, even God alone. A distempered eye representeth things double or treble.

2.

The like are sinful affections to the



8. 1. 1. 1.

the soul, which cannot look upon God alone, but other things with him, and thence comes uneven walking: Mat. 6. 23. Fear of men causeth dissembling and double-dealing. Great distempers also come by covetousness, voluptuousness, any over-eager desire, or hast-making to the desired end: as in *Jacobs* getting the blessing by a lie, and *Jerobams* joyning God and the Calves together, to establish his Kingdome.

Two severall Principles cause two severall motions. Where any inordinate affection prevails, simplicity of heart is not, and then God alone is not looked upon, but some creature or other with him. The heart must be cleansed from corruption, before it can be freed from wavering, and brought to simplicity. Jam. 4. 8. Though we may be *wise as Serpents* (in avoiding blows, so far as with a good conscience may be) yet withall, we must be *simple as Doves*, not forsaking our dutie, but

A&amp; 13.

6.

211

but

but rather bearing blows, Mat. 10. 16. 2 Cor. 1. 12. *Paul* escaped danger, while any lawful policy or means might be used, but never against sincerity, or simplicity of heart.

Servants of men must obey without by-respects, looking only upon Christ and his commandment, or else they are not duly faithful: this is *singlenesse of heart*, Eph. 6. 5, 6. He that distributeth, must do it in *simplicity*, not for sinister ends, to make use of men another time, Rom. 12. 8. Profess and shew love to one another with *singlenesse of heart*, Act. 2. 46. 1 Pet. 1. 22. We must *preach Christ*, in simplicity of heart, and not our selves. And in all Elections, into Colledges or Parliaments, we must not stand upon pleasuring our selves or our friends, but with single mindes choose whom we ought to choose. Which to do, get first a single and a simple heart.

Lastly,

Use 3.

Go to  
God ra-  
ther then  
creatures,  
he being  
mercy it  
self, &c.  
by reason  
of the  
simplicity  
that is in  
him.

1. Mercy.

2. Wis-  
dome.

3. Grace

Joh. 1.16.

Lastly, on all occasions go to God, who by his *simplicity* hath all naturally and abundantly; not to the creatures, who have it *springly* and by participation. To him go for mercy, who is mercy it self: mans pity is but a drop to it, even that of Parents: he hath a sea of mercy, and is never dry. A fire-brand lighted by the fire is something, but fire it self is another thing. Also in every doubtfull case go to God for *Wisdom*, who will give it *liberally*, and not *reproach* thee, Jam. 1.5. and not only to friends, in whom is but little wisdom. Or if thou needest grace, and wouldst fain have more, go to Christ, of whom thou shalt receive *grace for grace*. And for comfort, go not to thy sports, or other vain helps, but to God who hath it in him abundantly.

Sicut.

SECT. 9.

*The Immutability of God.*

**T**His property of Unchangeableness the Lord often takes to himself: as Numb. 23. 19. Mal. 3. 6. Jam. 1. 17. And the reasons why he must be unchangeable, are these:

1. Because there can be no vanity nor imperfection in him, being perfect: but creatures, subject to change, are also subject to imperfection: from them something may be taken away, or something added to them: with God it is not so.

2. God is capable of no new Being, for that he is full of being, as the Sea is of water: neither for substance, quantity, nor quality. Possibility of having more, implies a defect for the present.

3. He is simple without quantity and quality: and therefore, seeing nothing is in him, but what is himself,

e. Attribut.

Doct.

God is immutable.

Reas. 1.

2.

3.

self, as it is impossible his Essence should be annihilated, so in other respects he cannot admit of any *shadow of turning*.

4. He is infinite, fills all, and cannot extend himself any further; and whatsoever is infinite, cannot be greater or lesser: therefore unchangeable.

5. Change in the creatures ariseth, either from something without, or else from some disposition within themselves. But God hath none *before* him to borrow of, nor *above* him to make impression on him. And *within* there is not something in him to act, and something to suffer, which is in the creature when changed. Therefore can he not admit of any change or variation.

Object.

But he *repented* he made *Saul* King, and *grieved* he had made man, Gen. 6. 6. 1 Sam. 15.

Ans.

This is only after the manner of men, who, when they alter any thing

thing they did before, are said to repent, it is only in regard of the actions, not of himself.

But he is said to come to us, and go from us.

*Object.*

*Ans.*

Only as the Sun comes into an house, when it fills it with light, or is gone when the windows are shut: not the Sun alters, but the house. When God draws neer to sanctifie and comfort the heart, it is only to note some works wrought in the heart, which were not before: all the change is in man. And in Christs Incarnation God remained the same; only there was a work done on earth, which was not before, namely, the humane nature assumed.

Consequences are two :

*Con-  
sequencies.*

1. Understand those Scriptures, which speak of Gods sollicitude for the death of sinners, *Gen. 6. 6. Ezek. 18. 31.* Not that he is stirred or moved with any new affection, for new accidents that fall out in the world.

1.

But

But it is spoken after the manner of men, who grieve much when their wills are crossed, and their work brought to nothing. And it shewes the infinite goodness of Gods nature, and the greatness of our sins, which we should esteem great provocations, that weary our good God from time to time.

2.

2. All the love, hatred, joy, complacency or displicency he hath in the creature, he hath from all eternity: no new thing is in God, all the works of men and Angels are nothing to him: evil men hurt themselves by their sins, not him, as when a glasse dasheth against the wall, not the wall is hurt, but the glasse broken. Whence first, God must needs be *holy and righteous in all his ways*: for that there is nothing in him to make crooked, or bend the rule of his will: but in man the affections of love, joy, or grief do often pervert justice. Justifie God in all he doth, even when thou seest no reason for it.

Psal. 145.  
17.

Secondly,

Secondly, all his decrees and counsels were from eternity : there is no vicissitude of them : for then he should be subject to change. *Whatsoever is under different termes, there is a change in it.* God being immutable wills not now one thing, and then another : that is for changeable creatures.

Beware then of provoking God to cast thee off, as he did *Saul* : for if he do, he will never retract his decree, *1 Sam. 15. 28, 29.* Thou hast clear commandements for doing Gods will, and yet are careless : fear to be rejected by an immutable decree : it will take hold on thee after many years, as it did on *Saul*, and on the *Israelites*, of whom the Lord *swore* they should not enter into his rest, Thou comest to Church after such a sentence pronounced on thee, and hearest the word from day to day : but for obstinacy art rejected, and the unchangeable God will not be intreated for thee, though thou cry, fast, and

*Use 1.*  
Take heed of provoking him to cast thee off.

*Psal. 95.*



and pray, Ier. 7. 16. and 11, 15, and 14, 11, 12. In death or other extremity God will slight and mock thee, as thou didst his Word and Ministers, Prov. 1. 26. A case not seldome seen, but every day done upon some or other. There is a double time, *before the decree to prepare and try our selves, after to suffer and have no door of hope opened*: Zeph. 2. 1, 2. Now the time of Gods casting off a man is unknown: neither Angel nor other creature can declare it. He took *Saul* at the beginning of his Kingdom, and the *Jews* at the beginning of *Jeremies* preaching. Beware therefore of neglecting God or good admonition, and saying, I will repent hereafter. It may be he will not give thee an heart to repent, or not hear thee in thy crying.

Use 2.  
Gods  
gifts and  
calling  
are with-  
out re-  
pentance  
to his  
Elect.

It follows hence, that the *gifts* of saving grace, and *calling* of Gods Elect by the work of his spirit, are without all change, as Rom.

11. 18. 29. If ever thou wast in covenant with God, and by the covenant a change was wrought in thee, be of good comfort, the unchangeable God will never alter it. The immutability of his counsel yields strong consolations which otherwise would soon be overthrown, Heb. 6. 18. now none can batter it, devils, temptations, objections of our own; being laid on so low and sure a foundation.

Was there ever then a Covenant between Christ and thy soul? Wast thou content to be divorced from every lust, and to follow him in all his waies, bearing the Cross? And withall, did there follow hereupon a general change in thy heart, a new heart, and a new spirit given thee? Then is there indeed an actuall agreement between Christ and thee: be comforted, God is *unchangeable*, and his Covenant an *everlasting Covenant*, Esa. 55. 3. It is not a *single* covenant, where man breaks the condition, and God is bound no further

How to know we are in covenant with God.

further, as in *Sauls* case, and other wicked mens: but a *double* covenant, where God gives an heart to repent and believe, as well as requires these things: so he is engaged on both parts, and it becomes an unchangeable and everlasting covenant; *sure mercies, compassions that fail not*, he begins a good work, and finishes it, &c. We sin, but God forgives. Lusts rebell, he mortifies them, and gives victorie. Grace is apt to decay, he renews it. The Covenant is made in *Jesus Christ*, the second *Adam*, who kept it, whereby, as he stood, so all his members stand likewise: as the first *Adam* brake it, and fell, and all his members in him. And it is made, not as to *servants*, but *sons*, whom the Father will correct and nurture for sin, but yet keep in his house for ever.

Joh. 8.

35.

Gods immutability makes us love him.

Of which doctrine the end is, to knit and fasten the heart to God, whom we see *unchangeable* in his love to us, and therefore do trust upon

upon him. *I know whom I have believed,* 2 Tim. 1. 12. But canst thou love him with a perfect love, who thou thinkest may sometime become thine enemy? No, it is the very poison of true friendship. And why go men from their profession, but because they think to get a better portion? They that are sure of Christ and Heaven, why should they let it go? See Heb. 10. 33. Besides, endeavours never fail, till hope fails: but we are sure (God being *unchangeable*) our labour is *not in vain* in the Lord, and therefore both cleave to him without separation, and do his work abundantly.

*Sic amā  
tanquam  
aliqua. do  
ojurms.*

1 Cor.  
13. 13.

*Object.* Some may say, if there be such an unchangeable decree, to what end should we pray or endeavour a change of life?

*Answer.* 1. There is such a decree for the time of your death, and success of your businesses; yet none forbears to take counsell, and use the best means. So should it be al-

so

so in matters of salvation.

2. This unchangeable decree is kept secret, and so a door of hope stands open to all, to stir up their endeavours; which were in vain, if the decree were made known to us.

These things premised, I answer more particularly:

1. If thou pray, thou shalt change God and his carriage toward thee, though he be unchangeable. And thy praying is a sign, that no such decree is past against thee.

To thee therefore this is no doctrine of discouragement: He that is a God hearing prayers, will accept thee; He is unchangeable in his promises, and thou shalt finde him so: thou art not given over nor rejected. All the terrour is to them, whose hearts stand not in awe, pray not, are set upon evil, and will not be wrought upon.

2. Though Gods decree be unchangeable, yet if thou canst finde a change

change in thy self, it shall go well with thee. The Father will certainly dis-inherit his son, that is, unless he change his courses. The Prince will not receive his Subject to favour, that is, if he continue rebellious. Sit down, consider thy sins, get a broken heart for them, afterward doubt not of mercy; the change is in thee, not in God.

3. It is but an excuse to say, God is unchangeable, therefore there is no hope: for, who ever found that though he was willing to do holy duties, he could not be accepted? Who ever took up a serious resolution to forsake such or such a sin, together with the occasions, and saw himself hindred by Gods immutable decree? No, it is only thy stubbornness of heart, who wilt not buckle and come in unto him. Know therefore, that the end and use of this doctrine is, that we may tremble at Gods judgments, rejoyce in his favour, know and magnifie him in his excellency, whose constancie

G

and

and unchangeableness (as in men) is a property of wisdom. So then, fear before him, take heed of stubbornness, repent *while it is called to day*; lest he bring such a decree of rejection upon thee, as cannot be changed, and send such a curse and stroke on thy soul, as cannot be altered, nor revoked, Heb. 3. 13. And thus this doctrine will not be abused.

*Use 3.*  
We shall find God the same in dispensing judgments and mercies in these times to us, that he hath been in former times to others.

2 Sam.  
12. 13.

3. If God be unchangeable, expect the same judgments or mercies as he hath shewed heretofore. *Job*, *Shimei*, *Saul* and his bloody house, were at last punished for their sins: thy sin also, long ago committed, and unrepented of, God will awaken in due time: Yea, though thou be regenerate and elect, if thy case be the same with *Dauids*, thy correction shall be the same. In case of scandall God will not spare: or if the sin be not repented of, but *secret*: God will bring it to light, specially by open punishment. And so he will do with secret innocency, which

which we see in *Joseph*: keep thy credit with God, and he will keep thy credit with men; no matter for slanders: look how he did with *Joseph*, so he will deal with thee, for he changeth not.

To them that meddle with holy things unreverently, he is the same God he was to *Nadab*, *Abihu*, *Uzza*, and the *Bethshemites*. To them that rebell, he is the same he was to *Saul* and *Israel*, rejected and not suffered to enter. To them that regard not the day and means of grace, he is still the same God, to lay the axe to the root of the trees. See 1 Cor. 10. 6, 11. 3 Pet.

It may be, there will be difference in the time or means: you will not be smitten presently, as *Gehazi* and the other; or not with the same kind of judgment: God forbears with much patience, and hath variety of scourges: but being *unchangeable*, thou maiest conclude, that in the like case he will shew the

A Caution added.

G 2

like



like judgment, or in a different manner: there are divers means to attain the same end: some ride, others go on foot, all come to one journey's end.

So also in shewing mercy, to some one way, to some another; all are heard in prayer, and regarded: if thy case be the same, thou shalt be respected as well as any of his servants heretofore, Isa. 59. 1, 2. Or he may defer something long before he hears you, ye will do it in the end.

*Use 4.*

To see the difference between God and the creatures, in two Branches of it.

I.

4. Note here a difference between God and the creatures; in two branches:

1. Look on the creatures as mutable: the forgetfulness whereof causeth us to expect more from them, than is in them; this expectation raiseth our affections to them, to love and delight in them too much; and these strong affections, when crossed, bring forth strong afflictions: for they were set upon changeable Objects, which being changed,

changed, our mindes also are changed: whereas, to look only upon the unchangeable God, would keep us from worldly care and sorrow, and in an equability of minde, or evenness of affection.

In the upper Region is no change of weather, and in God we may enjoy a constant serenity: walk with him, and have thy conversation in heaven, thou shalt be subject to none of these changes: but by earthly things there will still be perturbations and unevenness. Expect not then unchangeableness from the creatures, where it is not to be had: remember the best are but earthen vessels, and be not much troubled to see them broken: who would take on, to see a vapour scattered, a flower withered, or a shadow vanished? It is Gods property alone, to be *unchangeable*: and to the creature it is as proper to be changeable.

2. Go to God to put a stability into the thing thou enjoyest, and so

G 3

help

help the vanity of it; as wealth, friends, other comforts, which have no further constancy, then God is pleased to communicate it to them, Psal. 146. 3, 4, 5. Job 6. 19. He whose comfort dependeth on them, hath but a dependant felicity, like the motion of Mills and Ships, which cease when the water or winde fails them. Get God to make them constant, be weaned and retired from them, hold them at his pleasure only; and that is the way to hold them the longer and faster, for that thou trustest to him, and dependest on him.

*Use 5.*  
Learn to  
prize  
things by  
their un-  
change-  
ableness,  
as grace,  
&c.

5. Unchangeableness being one of Gods excellencies, learn thence to prize things by their unchangeableness. A good thing, the more immutable it is, the better it is. Heavens, Churches, Princes, other men, though excellent, have their changes, therefore vanity: therefore not to be much magnified: much less, riches or honours. But look on things not changeable, and prize

prize them : v.c. saving grace, which shall never be taken away ; and spiritual life, which lasts when natural life failes ; and the word of God, Esa. 40. 8. Mat 5. 18. knowledg of mutable creatures cannot be more excellent then the things known : only the benefit that comes by the word, to build up the inward man, abideth for ever : among our many imployments, time there spent is the best time spent. Lastly, thy good works, paines, passions, prayers, remain to eternity, and shall be had in everlasting remembrance ; whereas to wicked men all their sins remain, and stand upon the score to be reckoned for : All the praise or pleasure that comes from the action, passeth away, and the sinfulness abideth : take heed, fear, shun evil, repent and highly prize those good things that are immutable.

6. As thou art to judg of other things by the mutability of them, so also judg of thy own spirit by con-

G 4

stancy

*Use 6.*  
To judg  
of our  
own spi-  
rits by  
constan-  
cy in  
well do-  
ing.

Stultitia  
semper  
incipit vi-  
vere.  
et nobili-  
ter capi-  
at. et  
esse et  
Kuplo.

stancy or unconstancy in well-doing. The nearer thou comest to unchangeableness in it, the better thou art, and the stronger: againe, the more mutable, the weaker. A fickle man, whatsoever learning, excellency, or kindness he hath, we regard not, because we can have no hold of him. Abhor thy self also, if thou leave thy good resolutions, and never finish them. *It is the propertie of folly, still to begin to live.* All is nothing, till thou come to a constant and unchangeable resolution; in avoyding sin, or doing a dutie. It must be *with a decree*, as Acts. 17. 23. and 20. 22, Dan. 1. 8. Else, when a temptation comes, as a city whose wals are broken down, thou wilt give it free entrance. Another, as a city with wals, keeps out the temptation. Nothing better then a peremptory resolution in good, nothing worse then to be peremptorie in evil.

Lastly, it is for our use, that God is revealed to be *unchangeable*.

Go

Go to him, when thou findest thy self subject to mutability, and get him to make thee constant in well-doing. He only is originally unchangeable (and no creature) and can establish thy heart: can fix thy quick-silver, balance thy lightness, settle and fill thy heart with something that may stay it in holy wayes. All meanes, motives, and reasons cannot make us constant, till God work it in us, and for us. Give him the glory of his immutability, go to him, beg it of him: he both gives grace, and makes it immutable. But withall, use the means.

I. whereas the strength of lust makes men unconstant, cleanse thy heart by mortifying all lusts: that is the way, not to be *wavering-minded*. Jam 4.8. An arrow shot with a strong hand, yet by a winde is made to fly unconstantly. And a man of good resolutions, and desires, yet by some lust in him is made unstable. Take away inward

G. 5. corruptions,

Use. 7.

Go to God to get constancy in well-doing.

Jam. 5.

I.

Means to be used thereunto.

Pl. 5. 9.

corruptions, there would be no such unevnness in our lives. Good purposes are therefore broken off, because some strong lust, like a gust of a contrary winde, takes the man off from his godly intentions.

2.

2. whereas weakness is a cause of inconstancy, yet this healed, and thou shalt grow stable in good. The Lord who is the strength of Israel, cannot change nor repent, 1 Sam. 15. 29. And what is the reason, that many a man is so fickle, but because the banks of his resolution are too weak to hold out against temptations when they assault him; and he gives over because he is not able to resist them.

3. Three things concur to make a resolution strong.

Helps to  
strengthen  
purposes

1. There must be some reason to move a man; and so strong a reason, that he answers all Objections he meets withal: otherwise, upon insufficient reason, Objections make the resolution grow weak, and flabby.

2. There must be an inclination of the will, joyned with that reason; to say, the thing is good and desirable: so a strong desire carries the resolution along without impediment.

3. This purpose must be often renewed: such is mans weakness, that except his resolutions be gone over and over again, they shrink and come to nothing.

Therefore, to be resolute in well-doing,

1. Labour to get strong reasons for what you resolve on. The seed in the second ground withered, because it wanted *depth of earth*. And every one that is not fully convinced of the thing he undertakes, is apt to be unconstant in it. But the Canaanitish woman will not be beaten off, Because *Jesus* is the *Messias* and will shew mercy, and her daughter needs it. *Cast the worst*, and set forth with strong reasons: else, when Satan comes with stronger, it will make thee give

I.

Mat. 15.

Luk. 14.



2.  
How  
to get  
strong  
desires.

give out. Out-bid him therefore in every temptation : Gods favour better then the favour of men, treasure in heaven better then earthly riches, peace of conscience, and joy in the Holy Ghost, better then the pleasures of sin for a season, &c. therefore avant Satan.

2. Get vehement desires, which may over-top all other. Which to do, get a broken heart to be humbled for thy sins : this will make thee prize grace exceeding much, and worldly things as nothing. *When thou feelest thy sins to lye heavy upon thee, all things in the world will be exceeding light.* The bitterness of sin sets an edge upon all spirituall desires.

An humbled man takes heaven upon any conditions. Another doth but cheapen the Kingdome of Heaven, and stand upon terms with God : all his desires are but weak and flaggy : he puts his hand to the plough ; and looks back again : will do Gods work, if he may be eminent,

ment, and have honour in the flesh; otherwise grows remiss. A sign he hath not been thoroughly humbled, to say with *Paul*, *Lord, what wilt thou have me to do?* And to take the Kingdome of heaven by violence.

Act. 9.  
Mat. 11.  
12.

3. Renew oft thy resolutions: the way to maintain them, as Dutch-men their banks, which they look narrowly unto, still making up the least breach.

3.

Observe thy heart daily; objections thou canst not answer, lusts and reasons that over-balance thee: work, and renew thy resolutions against them: the only way to be firm and constant in well-doing.

SECT. 10.

The Greatnesse, or Infiniteness of God.

6. Attribute.

THIS Attribute we see in 2 Chr. 2. 5. Ps. 135. 5. and 145. 3. and 147. 5. And by six things is the

Doff.

Gods  
great-  
ness.  
Demon-  
strated,  
1.

the greatness of God declared to us  
in the Scripture.

1. By the works of his Creation,  
Esa. 40. 12. The greatness of the  
works sheweth the greatness of the  
Maker. As Gods building goeth  
beyond mans, so doth the greatness  
of God exceed the greatness of  
man.

2.

2. By the Ensigns of his great-  
ness: *a great voice*, and *a great fire*,  
Deut 4. 36. his voice is the sound of  
*many waters*; and, *Who can see God  
and live?*

3.

3. By the works of his provi-  
dence: as in bringing down great  
*Babel*, Ezek. 36. 23. in overthrow-  
ing a whole Kingdome, in turning a  
great battle by a little Accident, in  
ruling the winds, seas, and wea-  
ther, raising men out of the dust, and  
other works which shew the great-  
ness of his excellency.

4.

4. By comparing him with the  
greatest things, as Kings and whole  
Nations, Esa. 45. 13. and 55.

2.

5. By

5. By the Immenseſſeſs or extent of his being : whom the Heaven of Heavens cannot contain, Jer. 23. 24.

5.

6. By his holineſs ; who is ſo ſeperated from the creatures, as none can come neere him : Cherubins cover their faces before him : none might approach to the Mount which ſhews the greatneſs of his Majeſty ; as in earthly Princes, the greater diſtance men keep from them, the greater we eſteem them.

6.

Now this greatneſs of God.

1. Is proved by his eſſence, which is unlimited, having neither matter nor form : in the creatures theſe contract and bound one another, that they are *Entia* in a certain kinde only : but God is *ſimpli-citer Ens*, and ſo is infinite in being.

2. He is Almighty : and an infinite power cannot be but in an infinite eſſence. As a thing is in working, ſo it is in being.

3. He

word of  
-omni-ſuo  
niſci  
Reason  
-q-  
-knowled

2.

3. He

3. He must needs be infinite, because he is beyond all that we can conceive, Rom. 11. 33. 1 Tim. 6. 16.

4. Because he hath made the world of nothing : in making something of nothing the *passive* power is infinitely low; and therefore in God the *active* power must needs be infinite; and so his essence.

*Use. I.*  
To know  
our inter-  
est in  
this great  
God and  
take up a  
greatness  
of minde  
answerable.

Know then you have so great a God to maintain, defend, and uphold you; which may work you to an holy magnanimitie. This attribute should make Christians come to have great mindes: as we see Kings and great men have great mindes, and thoughts, because of the great Objects they have to look upon. He that shall look up to the great God as his Father, shall soon put away pusillanimity: and then his minde will be capable of great grace, actions, and endeavors. For want whereof it is, that we are so apt to be led aside into by-ways.

wayes by the power of great men : conceiting we are greatly graced, when they look after us : and many transgress for a little, either profit or pleasure.

The like of praise and credit with men : of minds lift up to vanity : of being puffed up by prosperity, or shaken down by adversity, and being still stirred by variety of conditions. Only because these things seem great unto men : it is a weakness in their minde : as the eye of an Owl or Batt cannot indure a great light, or a weak brain strong drink. A great minde (in them that know the God of Heaven is theirs, and they the heirs of Heaven) with the same temper will endure great grace or disgrace, and know no want or abound, as the eye of an Eagle can indure the greatest light.

Great minds will busie themselves in great employments ; not serve tables, but preach the Gospel ; not be earnest for worldly wealth,

wealth and dignity, but seek and increase grace, and study to live an usefull, painfull, and profitable life. Worldly things are too little for minds truly great. The Vine and Fig-tree think it no great matter, to reign over the trees: but to the Bramble this seems a great matter.

Great mindes are not much affected with injuries, *Gal. 5. 12.* When men are full of complaints, and say they cannot bear such a disgrace or slander; this proceeds not from greatness, but littleness and weakness of minde. A great minde indeed, would over-look all such injuries. And for praise: a magnanimous man (saith the Philosopher) regards not the praise of common men, because he is above them. Were not he a weak man, who would respect the praise; of children, not able to judge? And worldly men are not able to judge of matter truly praise-worthy. In case of competition with God they must

must bear no weight at all with us, (though otherwise a meet regard be to be had of them.) I care not for mans day, said the Apostle, 1 Cor. 4-3.

It is from weakness of mind, that men are so fearfull to hold out the light of an holy profession, and too much esteem the face or speeches of men. A Lion regards not the barking of a dog, because he knows himself to be a Lion: so will he do in the obloquies of men, who knows himself in Gods favour, as a Sam. 16. 20. Jer. 3. 18, 19. 2 Cor. 6. 8. An hundred torches appear nothing, if we look upon the Sun. So if we look upon Gods greatness, speeches of men (both fair and foul) will be as nothing. Believe this, and get the true magnanimity. It is want of faith, that causeth pusillanimity, Abraham to walk perfectly with God, must consider he is *Alasufficient*.

But how doth greatness of mind arise from the greatness of God?

*Ans.*

Gen. 17.  
1.

*Object.*



*Ans.*  
How  
greatness  
of minde  
ariseth  
from  
Gods  
greatness

1.

*Ans.* 1. Because the sight of Gods greatness makes a man despise all other things, as small things in comparison of him: namely, when a man hath interest in him, and knows this greatness shal be improved to his advantage: Phil. 3. 8. Jam. 1, 10. A man by grace is made too big for his riches, and thinks them no such matters, as before he thought them to be. They are not made less, but he is exalted and lifted above them.

2.

2. Because God is able to defend and protect us, and bear us out against all opposition: as those *look great*, who have got Princes or great men to rest themselves upon, Heb. 11. 27. *Saul*, when he was king, had another heart and spirit, and looked on things with other thoughts and affections, then he had before; as any man else would do, by receiving a Kingdom. So of them that believe themselves the sons of the great God. The stronger the faith, the greater the minde. All rewards

rewards ſeem ſmall things to whom God is an exceeding great reward; See *Pſal. 17. 1* and *46. 1, 2, 3.*

Again, learn to fear God for his greatneſſe, and to tremble at his word. Men fear a great and potent enemy: but the great God hath great wrath: *Who knows the power of it?* *Pſal. 90. 11.* Who can dwell with the everlaſting burnings? Therefore provoke him not, nor make him your enemy: his wrath would ſoon crush you in pieces: *1 Cor. 10. 22.* Alſo fear his great goodneſſe, leſt you loſe it: which were a loſs above the loſs of all things in the world, *Hos. 13. 5.* Gods goodneſſe hath all other good things in it, life, liberty, and the reſt: for the loſs thereof is the greateſt evil, and moſt to be feared.

And thus ſhould we be guided aright in our hopes and fears: where as a great cauſe of miſleading us in our waies, are the vain hopes and fears we are ſubject unto. We fear  
the

*Uſe 3.*  
Learn to  
fear him  
for his  
greatneſſe

the loss of friends, lives, and liberties, which in comparison are not to be feared: Luk. 12. 4, 5.

*Use 3.*  
That no affection or obedience in us is great enough for God, and therefore not to limit our selves in either.

3. God being so great, no affection or obedience is great enough for him: even perfect love could not reach him: none can go to far, or be too strict in holiness. Christ is worthy of more love, than friends or the dearest things: and he that doth not so prize him, is not worthy of him, Matt. 10. 27. Luk. 14. 26. God must be loved *with all the strength, riches, authority, learning and knowledg.* Improve them to his glory, bestow them not elsewhere, observe what rituals turn the love another way, and bring them back again to the right channel. If you consider the greatness of God, you will see there is no love to spare. True other things may be loved, father, mother, friends, recreations, &c. but not with a *co-ordinate* love, 1 Joh. 2. 15. Jam. 4. 4. but *subordinate*, that is, first give all to God.

as most worthy of it, and then he gives us our love again, namely, to dispose here and there according to his will; he commands to love parents, and hath put naturall affections into us, that we may do it more readily. As for recreations, the end of them is, that we may be the more serviceable to God.

And thus our love may be bestowed on other things. If otherwise, we are *accursed*; not considering the *greatness* of God, 1 Cor. 16. 22. Being so great in goodness, he deserves our whole love.

4. Seing he is so great, learn to reverence him, and come before him with much fear in doing every duty: as we fear great men: Mal.

1. 14. Gen. 28. 16. 17. Eccles. 5. 2 Hereunto consider, how glorious his apparitions were, when he appeared to *Moses*, to the *Prophets*, to *Eliab*, or *Ezekiel*. True: you see not the like: but you have the same God to deal withall: still he is as great as he was then, and as greatly

*Use 3.*  
To reverence him  
when we  
come before him.

greatly to be feared. And while we so conceive of him, we sanctifie him in our hearts, as 1 Pet. 3.

15.

Thus in general of Gods *greatness*, or infiniteness. Next we must consider it in some particulars:

1. The infiniteness of his *presence*: 2. of his *Power*: 3. of his *Wisdom*: 4. of his *Will*, and the *Absoluteness* thereof.

## SECT. II.

### Gods Immensitie, or Infiniteness of Presence.

7. *Attribute.*

*Doctr.*

God Im-  
merse.

*Reason.*

1.

**T**His Attribute we see in Jer. 23. 24. Eph. 4. 6. 2 Chron. 2. 6. God is not contained within the compass of Heaven and Earth: there are no limits of his essence: he is without the world, as well as he is in the world.

1. Seing he is of an infinite being, he must needs also be of an infinite presence.

2. His

2. His power is every where : therefore himself : for himself and his Attributes are all one.

2.

3. He is able to make other worlds : therefore is without the world : otherwise he should move himself, and change his place ; or there should be a world, where he is not present. But take one caution : God is totally present : the creatures, according to the parts of them : one part of Heaven is here, another there. God is without all parts, and so, wheresoever he is, he must be totally there. He is not commensurated by the place, as if he were partly here, and partly in another place ; for he is every where all present.

3.

Caution.

Gather hence, that he governs the world immediately, needs no Deputies, sees all with his own eyes, and hears all with his own ears. Kings cannot themselves be every where, and therefore use Vice-royes and Deputies : this is a defect, as to use spectacles or

Use, I.

He governs the world immediately ; which is a remedy against the complaint of evil governors.

H Crutches

Crutches: and hence, though the Kings be good, yet the people may be oppressed by their wicked instruments, as in *Eli* and *Samuels* government. God indeed useth men in governing his people: but is himself still present with those means, and looks to his children, who therefore have no cause to complain of mens injustice, or iniquity of times, evil Masters, evil governours: All comes to pass by the determinate counsel of God. Only complain to him, and be patient: he is never absent in his Kingdome, but present to guide and dispose the means according to his own pleasure.

Act. 2.  
13.

Use. 3.  
There fore to  
chuse  
him, and  
rejoyce in  
him as a  
friend in  
all places.  
Gen. 28.  
14. I will  
be with thee

2. Chuse him therefore for your God, who is every where, and then rejoyce much in the ample-ness of your portion. Every where you have his company: a thousand miles off he prospers your business: he is a friend in one place as well as another, as earthly friends cannot be. *I will be with thee,* said God

10

to Jacob: so to Abraham, Joseph, David, others. He hath the sweetness and ability of a thousand friends in him. Therefore be content, and even desire no more. Is not he in all places, to do all your businesses? Jer. 23. 23, 24. And is he not present with your enemies, though a great way off, to prevent them? even with their mindes, counsels, and enterprises, how secret soever? 2 Kings 6. 12. And with your friends, to stir them up for your good, as he stirred up Cyrus? And with your children, when you shall be dead? You are apt in these cases to be solicitous: but remember God is great, Omnipresent, your large portion, your rich reward, and let this stay your hearts with much comfort.

3. If God be every where present, see a ground for his particular providence, even in the smallest things, v.c. when an horse stumbles, a fly falls into the eye, a tile falls from the house, &c. God is every where,

*Use 3.*

See a ground of his particular providence in the smallest things.

H 2

where,



where, and so disposeth all these, though (without this ground) we would hardly believe it. Every enemy is but a staffe in Gods hand, as *Nebuchadnezzar*. Our Father gives us every bitter cup to drink, as to Christ. He can tame that tongue, which none can tame or rule: the worst tongues are but scourges in his hand.

Think thus of his particular providence, and you shall best conceive of his Infiniteness. We say Angels are present, here or there, because they work there: so of men: of God also, the more we can see his hand in every action, the more we acknowledg his presence. God sent this and that help, or friend, 1 Sam. 25.32. 1 Chron. 5.26.

*Use. 4.*  
It teaches  
us pati-  
ence and  
meekness  
when in-  
juries are  
offered.

4. It should teach us patience, meekness, and quietness of minde in all injuries and hard measure which we suffer from men. Is not the Lord at hand? Phil. 4.5. Jam. 5.8. and 6. If the Magistrate be not present; we may offend another, to defend

defend our selves: But God is ever present with us; and therefore we must ever be patient at wrongs, yea and let our *patient mindes be known to all men*: yea, though they abuse us more and more: God looks on all the while, and will avenge you in due time.

Be quiet therefore, not tumultuous in your thoughts, not revengefull, *not carefull* how to defend your selves, or what you shall do hereafter. *The Lord is at hand*, and looks on, not as a bare spectator who means to do nothing on either side, but as one that takes care for you: Only *make your requests known to him*.

Phil. 4. 6.

5. If God be present with us, we should take notice of his presence, & walk with him. A great man will be angry, if we neglect him being present, and apply our selves to inferior men: and will not the great God be angry likewise? It was the only commendation of *Enoch*, that he *walked with God*: and will be ours

*U. 9.*  
To walk with God.

Gen. 5.

too. Now this is, to ſee him preſent with us, and make our ſelves preſent with him. Mans preſence is ſeen in 3. things: that he ſees and hears all we do: that he ſpeaks to us: and doth ſomething about us, or towards us. And ſo is God preſent with us. We alſo in like manner ſhould be with him: ſee him as he ſees us, obſerving all the paſſages of his providence towards us: make known to him all our ſecrets, griefs, and deſires: and *pleaſe* him in all our actions, as did *Enoch*, Heb. 11. 5. Alſo to make God preſent with thee, be perſwaded he looks on thee in all thou ſpeakeſt or doeſt; obſerve how he ſpeaks to thee, by meditating on the Word, and in every occaſion, to thy conſcience, by the motions of his Spirit, by the good counſel of friends, and by the works of his providence; & conſider what he doth, what mercies, corrections, or judgments, on our ſelves or them that are near us, Dan. 5. 22.

It will be a ſign of love, thus to  
walk

walk with God: He is no friend but in shew, who is not willing to walk together: worldly men mind worldly things mostly, riches, pleasure, credit, what men think of them; so walk not with God, but give away his honor to those vanities.

Friends desire to be together, and in company will single out one another; which are tokens of true delight. But God is the chief, *Al- sufficient*, therefore *walk* with him, Gen. 17. 1. Man needs many friends, one for one place, another for another, to be where himself cannot be: but God is every where with thee, in prison, in banishment; to make thee be every where at home, and at liberty: to direct thee in all thy doubts, to defend thee in all danger, and provide for thee in all thy necessities.

Thus grow acquainted with him, and thou wilt finde the way to him on all occasions, when others cannot, Job 22. 21. And having accustomed thy self to walk with

To walk with God a sign of love.

H 4

God

One of  
the spee-  
ches re-  
peated by  
the Au-  
thor at  
his death.

God in thy life-time, death will be no death to thee. That which makes death bitter, is, that we are drawn from home and friends, and uncertain what we shall have hereafter, and have not wanted to walk with God: whereas, to one that walks with God, *It is but changing the place, not his company*: for, is not God every where? Maintain a constant communion with him, and thou mayst be satisfied with it alone. We desire company, because we would have fit Objects to exercise our faculties upon; and because we would have knowledg, direction, help, advice, and comfort brought into our empty hearts, by friends that can suggest them to us.

Now the Lord is the worthiest and highest Object, on which we can bestow our thoughts: he can fill our hearts with comfort, and give us direction on all occasions. Believe this, the more faith and wisdom thou hast, the more thou wilt be

be able to walk with God, and with thy self: the more unbelieving thou art, the more unable to be alone.

The ground is: *By faith a man walks with God, and by reflexion he walks with himself:* So of two companions, a man needs never to be destitute:

1. God, whom by faith he may see present, speak to him, and hear him speak.

2. Himself, reflecting on his own actions, heart, and waies: the less wisdom a man hath, the more he complains of want of company: children, fools, and weak men, can worst endure to be alone. Believe thou the Omnipresence of God, and so walk with him.

Next, speak to thy self, reprove and admonish thy self, cheer and comfort thy self, consider thine own waies and action, &c.

3. God being every where, observes all the sins thou committest, and all the good thou doest; whereof make use for thy restraint in evil,

or encouragement in good : Is not God present ? *Gen.* 39. 9. *Job* 31. 1, 4. This were an excellent way to be rid of evill thoughts, wherewith good men complain they are much haunted. If thy body were made of glass, and an honest man should see such thoughts in thee, wouldst thou not be ashamed ? How much more, when the holy God sees and ponders them ? We take heed what we say or do before Informers : and fear we not God our King and Judge ? All say they believe God is every where : but mens lives deny it, and the best need an increase of faith in this point : whereto meditate on *Eph.* 4. 6. and *Psal.* 139. 1. — God knows what thoughts are in your hearts, as a Gardener knows what roots are in the ground, and what will come up in Summer, though in Winter no flower appeareth; and as he destroys hemlock in Winter, because he knows what it will do, if it be let alone, so the Lord cuts off some, because

because he knows what their mischievous natures would do. Or if he cut off his own, before they have actually repented, or finished the good work they set upon, he knows what they would have done, and mercifully pardoneth.

Stand in awe therefore, and be encouraged in every good way: for God takes notice of thy faithfulness, labour, suffering, injuries, slanders, as Rev. 2. 3. Be content that he knows it: his knowledg will bring in sure fruit with it, as Gen. 31. 42. Psal. 1. 6. Even cowards will adventure much in the presence of the Generall: and idle servants will work while their Master looks on: and shall not we fight the Lords battles, and do his work, seeing he takes notice, and means to reward? 1 Cor. 15. 58. What if we have discouragements from men? the Lord knows all, and will help us accordingly, Rev. 2. 13.

7. All unregenerate men have great terror hereby, in that the Lord

is

*Use 7.*  
Terror to wicked men, who have such an enemy whom they cannot flie.



is their enemy, from whom they cannot fly nor escape; as they might from men; and howsoever, be freed from them in death. Yet the folly of men is, when the commands of God and men differ, to make God their enemy, rather than a powerfull man: whereas man meets not with them ever, where, as God can and doth: Amos 9. 2, 3, 4. And if God be an enemy, strong friends, towers, estates, provisions, help not a whit: nor yet, to have made peace with an enemy. No condition is safe, when God is a mans enemy.

## SECT. 12.

*The Omnipotence of God.*

3. *Attribu-  
dute.*

*Doctr.*

Gods  
Omnipo-  
tent.  
What it  
is.

SOME have observed, that it is expressed seventy times in Scripture, that *God is Almighty*. See *Mat. 19. 26. Luk. 1. 39. Gen. 28. 3.* And the Omnipotence of God lyes in this, that he is able to do what-

whatsoever is absolutely, simply, and generally possible to be done. So can no creatures do, but only what is possible to be done in their own kinde: they are put into their severall kinds: A man is one kind of creature, not an Angel; Angels are another kinde, not men: both have their *essence* limited, and their *power*. But God hath an unlimited essence, and so can be said not only to do things within such a compass, but whatsoever is simply and absolutely possible to be done.

No Attribute of God needs a greater degree of faith then this: therefore for demonstrations of his Omnipotence:

1. Consider the great works of creation: He that made all these, is able to make more; as he that made one fair house or picture, is able to make another. In Scripture where there is any occasion of expressing Gods great power to bring a thing to pass; this argument is often used, *He that made heaven and earth, &c.*
2. That

Reason.  
1.

2. That he did all this by his word, *Let be.*: A sign of an infinite power. He that doth much with his little finger, what could he do if he put his whole strength to it?

3. That he made things of nothing: and the rule is certain, that *the further any thing is off from being, the more power it requires to bring it to being.* God that made all of nothing, must needs be infinite in power. Man cannot work without materials: but God doth: and God sets up vast buildings as he conceives and pleases, which the skilfullest Architector cannot do.

4. That all the Attributes of God are equal, being his very essence: now the infinite wisdom and knowledge of God, what is it not able to conceive? men and Angels can think much, but Gods thoughts are as much above theirs, as *heaven is above the earth.* His power likewise is able to act, whatsoever he can conceive, Psal. 135. 6. His power

Esa. 55. 9.

is

is as large as his will.

But why then doth God produce no infinite effect?

Object. 1.

*Ans.* The rule is true only of naturall causes, that they produce like effects to themselves. But God is a *voluntary* cause, working according to the liberty of his will, and therefore is able to do much more then he doth.

*Ans.*

But God cannot make things which have once been, never to have been.

Object. 2.

*Ans.* This is not by a restraint of his power, but because these are things not to be done: it would imply a contradiction, and is repugnant to the nature of the thing, A Lion cannot be a man, &c. so it is no impeachment to Omnipotence, not to do it.

*Ans.*

So likewise, God cannot sin, lie, deny himself.

Object. 3.

*Ans.* For this cause he is Omnipotent, because he cannot do these things: as if I should say, the Sun is full of light, therefore it cannot be dark.

*Ans.*

But

Object.

4.

Answ.

But vain is that power, which is never brought into act.

*Answ.* 1. True, when any power is destinated to an act: as if bread nourish not. But all things are made for the power of God, and he makes all for himself. The end of his power is not, to bring forth an effect answerable to it self.

2. It is repugnant to the nature of a creature, to be infinite: and God doth it not, not because he cannot do it, but because the thing it self cannot be done. So still there is no shorting nor limitation of his power.

Use 1.

Let all in covenant with God rejoyce, that they have an Almighty God for their God.

Now if God be Almighty, let his people rejoyce in this, that they have an Almighty God for their God. He is a friend, not onely every where, but able to do whatsoever he will. Did we lo believe, we would be content to have him alone, and not graspe the creature together with him, as too often we do. True: we need o-

ther

ther things: But God hath all in him, even the comfort of them all; for there is nothing in the effect, but what is in the cause. If God hath put such beams of comfort, and such beauty in the several creatures, must they not needs be in him? Neither is this a speculation: see Mark 10. 28, 29, 30. who so hath communion with God, by him hath the comfort of houses, &c. and would not care to have such things restored, if offered. Witness the Apostles and Martyrs. And if all things were not to be found in God, our estate in Heaven would be worse then here it is: but indeed he is *all in all*, the sun, the light, all that the appetite of man can long for. If so in Heaven, why not on earth too, if he will but communicate, and draw us near unto him? *Abraham* stript of all, but having God for his portion, grew exceeding rich, became a great Prince, and had a great posterity. Be content with God alone, who in prison and every

*Use 2.*  
Make use  
of this  
power in  
wants, in  
all straits  
&c.

every hard condition is with you, and can help you out.

2. Make use of his power in wants, in all straits, in temptations, or whatsoever you cannot overcome of your selves. This Attribute is revealed for this purpose. When lusts rage, Omnipotent power can heal all, Jam. 4. 6. It can keep off the heart from riches, and bring one to salvation, Matt. 19. 26. The like of honor and the ambitious: and the calling of the *Jews*, Rom. 11. 23. He that draws beautiful flowers out of the earth, so unapt as it seems in winter, is able to do the like in grace, for an heart that is far from grace; as in *Paul* a persecutor, *Mary Magdalen*, others; among our selves many made humble, that were proud, &c. Go therefore to God, believe his power, apply it, it shal be according to thy faith. Pray, and he will put forth his power to effect the thing thou desirest.

*Use 3.*

3. Believe this Almightyness of God.

God. We say we doubt not of his power, but of his will : but indeed our doubts, discouragements, and dejections arise hence, that we think the Lord cannot help us : and it is the deceitfulness of the heart to say we doubt not of his power. Else why pray we with cheerfulness, when we see great probability of a thing, and faint if it be otherwise? for God is able to bring it to pass, as well when it is not probable, as when there are the fairest blossoms of hope. Or why say we in bad times, O we shall never see better daies, no more health, nor prosperity? Or why limit we the Holy One of *Israel*, as those in *Psal.* 78.41. who thought of mighty men, and walls as high as Heaven, but not of Gods unlimited power, which could lay them low? we dream of more faith then they had : but in distress we fail as they did. It is one thing to have a thing in the notion, another in the real managing, as Pilots and Captaines

To believe this great power of God.

Three instances, that we doubt as much of Gods power, as will.

1.

2.

3.

finde



finde by experience. Even *Mary* and *Martha* doubted of Christs power, seeing their brother was dead four dayes : Joh. 11. 21, 32. If he had been there, while *Lazarus* was sick, they had made no question. And still we question desperate cases, as though the Almighty could not help. Not only weak women, but *Moses* a strong Believer doubted of Gods power, in feeding so many, so long, in the wilderness : Num. 11. 21. Men are apt to measure things according to their own models : v.c. that God is merciful and powerful, as men use to be. But to believe his infinite Attributes, there needs supernatural grace, Pray, and set all your strength to it.

*Use 4.*

Seek  
and pray  
to him in  
all straits,  
with confidence.

4. When you have this faith let it not lye dead, but seek to God in all straits with confidence. His is power, Kingdom, and glory : that is the ground of all the Petitions that went before. Pray then with hope in the most desperate conditions.

At

At such times generally the Lord shews forth his power. *Above all thought* he makes alteration, upon his peoples fasting and prayer: Eph. 3. 20. Enlarge your prayers, and God will devise a way of escape; as for *Jacob* out of *Esau* his hands, and *Labans*: and for *Daniel* in the den of Lions. He is honoured by acknowledging his power (as of the three *Jewes*) and will put it forth for the help of such, Dan. 3. 21. Matth. 8. 2. As on the other side, to doubt of his power, provoketh him to anger, 2 King. 7. 2. Psal. 78. 21.

Learn then to believe the power of God, and pray for help with such cheerfulness, hope, and confidence, as if it were the easiest thing in the world to be done: for is not God Almighty? and do not you believe it? Hereto first, consider his power to raise up his Church from a low condition: as when all was like to *dry bones*, yet the Lord put life into his people. Which he

Ezek.

is

is able likewise to do for the distressed Churches in these times. Secondly, his power in bringing down those that are secure, even in the most probability of safety, as Lam. 4. 12. And of every particular thing it is true, as of Churches: God can raise or bring down as he pleaseth. Believe and apply it.

True, there are desperate cases; wherein you must submit to Gods Will, that the cup may pass, or not pass from you. Yet still say, the LORD is able to do it, can bed the stone in the bladder, can exchange this life for a better, &c.

But here indeed your business is not with the power, but Will of God: let your will yeeld, that his Will may be done: be content. An hard matter: but consider it is Gods Will, and if it were not best for thee, yet honour him so far, as to prefer his Will before thine

We lose  
not by  
yielding  
to Gods  
will.

thine own. If thou belong to God, it will be best for thee: thou wilt be no loser by it in the end, but shalt have what thou desirest, though not in the manner thou wouldest have it to be done, Heb. 5. 7.

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**CHAP.**

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## CHAP. II.

*The New Covenant, or the Saints  
Portion : A Treatise unfolding  
the All-sufficiency of God,  
Mans uprightness, and the  
Covenant of grace.*

Sincerity  
required  
in all du-  
ties.



**N** performing religious duties Sincerity is all in all. As we say of Diamonds and Balmes, if they be right, they be excellent : so we may say of the graces of Gods Spirit, and the actions that flow from them : it much concerns us to know whether they be right or counterfeit.

The  
ground  
of sincer-  
ity.

I.

Now the ground of all sincerity is set forth in those words of God to Abraham, Gen. 17.1 .*I am God All-sufficient, Walk before me and be upright : and I will make my Covenant*

*Covenant between me and thee.* God is an adequate Object to look unto, there is no defect in him, no advantages can be fetched in elsewhere, in him we may have whatsoever our soul can wish for: therefore why should we not consecrate ourselves to him alone? or why should we be uneven in our waies, looking awry to the creature, as if there were something in the creature, which we cannot finde in the Creator? Again, the Covenant enforceeth sincerity: on Gods part, he will be *our God*, our *shield* to preserve from evil, our *sun* to fill us with good, our *exceeding great reward*, our All-sufficient God every way: And on our part, we must be the *Lords*, as he is *ours*, which must be declared by *walking* before him, and that with *perfection* or *uprightness*.

Gen. 15.

1.

I

SECT.

## S E C T. I.

Doct.

Doubt-  
ing of  
Gods Al-  
sufficien-  
cy, the  
cause of  
departure  
from  
God,  
and of  
uneven  
walking  
with  
him.

*Doubting of Gods All-sufficiency,  
the cause of departure from  
God, and of uneven walking  
with him.*

**T**He force of the Argument  
which the Lord useth to *Abra-  
ham*, is this: *I am Allsufficient, there-  
fore walk before me, and be perfect.*  
Whence we see the cause of all  
our sincerity, and perfectness;  
namely, that we apprehend God to  
be All-sufficient, and on the other  
side, The cause of all departure  
from God, and of all unevenness in  
our waies towards him, is hence,  
that we do not think him to be All-  
sufficient; this keeps off many  
from God, and makes others step  
out of their waies. As for ex-  
ample:

And  
three  
sorts of  
men.

Some look not towards God at  
all, but love and serve themselves  
because

because they think they have sufficient of their own, and so will stand on their own bottom. And the way to bring a man to God, is, to shew him his own insufficiency, the emptiness of the creatures, and the Al-sufficiency that is in God: as Luk. 10. 17. Act. 2. 37. and 9. 4. 6. 8. 16. 30.

2. Others do something, but not thoroughly; as the second and third Ground in the parable: because they think not God a sufficient Buckler to bear off all persecution; or conceit there is something in riches, pleasures, and divers lusts, which they cannot have in the Lord.

3. Even the regenerate themselves, not apprehending Gods al-sufficiency, are subject to many slips, and falls, and turnings aside: as *Abraham* saved himself by a lie; *Moses* was backward to do the Lords Message; *Rebecca* got *Jacob* the blessing by indirect means, *Adam* desired to know more then

2.

Mat. 13.  
21, 22.

3.

I 2

God



God allowed him; Angels fell, being *puffed up*, &c.

1 Tim. 3.

6.

Reason.

For reasons of the point :

1.

1. Man naturally desireth happiness, which is a Compound; and consisteth of all good things. Now if he finde not an Al-sufficiency in God, it is impossible he should cleave fast unto him, but will step out to seek a supply elsewhere.

2.

2. Sin is of the nature, to turn a man from God to the creature. And as the Bee, not finding honey enough in one flower, hasteneth to another : so a sinner *hasteneth* to outward things, for that he findes no contentment in any thing; which indeed can be had in God alone, and his Al-sufficiency.

Eccles.

3.

3. The nature of sincerity is, to cleave to God alone : but doubleness of minde distracts a man between God and some other Object, suppose riches, credit, or the like. Two inward principles must needs cause motion this way, and that way. *A double minded man is unstable*

Jam. 1. 8.

bood

s I

stable

*stable in all his wayes.* Even good men stick not fast to God; nor walk perfectly with him as they ought, because they follow not thoroughly that good Object which they have chosen.

4. That which makes us righteous, is faith, and the cause of all unrighteousness is unbelief, making us depart from God, Heb. 3. 12. *Abraham*, accepting of the promise, was accounted righteous, Gen. 15. 6. with Rom. 4. 18, And when a man believes Gods Al-sufficiency, it enables him to become all in all to him again, even to be holy in all manner of conversation, as the Lords peculiar.

The promises he makes, contain all good, his threats all evill. Where this is fully believed, man departs not from God. That which draws us from him, is vain fears, or vain hopes. By these, as by two ears, Satan pulls us from God and his commandments. Faith in his Al-sufficiency would chase them all away.

In God (our great reward) is such a length, breadth, depth, and height, that the heart hath latitude enough to walk in, and desires nothing out of it.

Hence then you may see, both the nature of sin, and the cause of all sin.

*Use.*  
Shewing  
the nature of  
sin.

1. If sin come hence, that you apprehend not God to be Al-sufficient, then there is idolatry (in a manner) committed in every sin: you take from God, and add to another thing, as riches, pleasures, honours, which you joyn with him, and make it a god as well as him.

And the  
cause.

2. All hollowness, imperfectness, and insincerity in the hearts of men toward God, ariseth hence, that they apprehend not God to be Al-sufficient. If they apprehended not some sufficiency in him, they would not seek him at all. If they apprehended his Al-sufficiency, they would serve him perfectly.

But this middle apprehension in men,

men, that they think there is a sufficiency in the Lord, but not an Al-sufficiency, is the cause why their hearts are hollow towards him: as we deal with men, toward whom our hearts are not perfect, nor theirs toward us. Instances will better manifest what I say.

Instances.

1.

1. In difficult cases we are apt to be discouraged in seeking and praying to God, and depending on him. Why, but because we apprehend him not to be Al-sufficient? as *David, I shall perish one day by the hand of Saul: and Moses, Shall all the cattle be slain to feed this people? shall I give you water out of the rock?* Likewise *Mary and Martha, This is the fourth day our brother hath been dead.* If we conceived God to be Al-sufficient, why should we turn from him in difficult cases, more than in ease?

2. If we reckon God to be Al-sufficient, and that it is enough to have prayse with him, why are we vain-glorious in our selves, or

2.

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envious

1 Cor. 4.  
3.

envious at others? Why seek we honour, love, and respect from the creature? and why are we so sensible of shame, reproach, disgrace, or disparagement; but because we reckon *mans day* too much, and *Gods day* too little? So long as the Judge and Law clear us, we need not care what our fellow-prisoners think of us.

3.

3. In taking indirect courses to bring enterprises to pass: Whence is this, but that we conceive not God to be Al-sufficient? *David*, who trusted in God, used no ill means to obtain the Kingdome: nor *Daniel* to escape danger: nor *Paul* to get out of prison. But *Jeroboam*, to establish his Kingdome, adds to religion, and quite corrupts it. And whence come lying, dissembling, wiles, and tricks of our own; but because we apprehend not God to be Al-sufficient? Fear made *Peter* to deny his Master, and *Sarah* to deny she laughed: and so of all the varieties of sinning.

4. Why

4. Why do men fulfill their sinful lusts, but because they believe not the Lord is able to give them sufficient comfort, and heal those their lusts? And whatsoever they joyn with God, will one time or other make a separation from God: he is not the souls portion, and therefore they will not ever keep close to him. The young man would never have gone away sad, if he had thought God to be Al-sufficient. *Abraham* believed it, and offered up his *Isaac*, Heb. 11. 19. *Paul* believed it, and went on with his work unweariably, 1 Tim. 4. 10.

The way therefore to keep our hearts perfect with God, is, to consider well, his great power and goodness; in which two consists his Al-sufficiency toward us. If a thing be not done for us, which we need and desire; it is because it is not best for us; the cross is best for us, poverty is best, low estate, sickness, trouble, or the like. For eve-

4.

Our present estate best for us.

I 5

ry

ry one that is in covenant with God, the present estate is the best. And still he is Al-sufficient: there is no defect, either in his power or love. *Abraham* thought it a great cross, to expell *Ismael*: but was not a son of his own Wife better and fitter for him? *Moses* would fain have gone into *Canaan*: but was it not better to go to Heaven? He would fain have had eloquence for his embassage: but was not the work done as well by *Aaron*, himself kept humble, and his love increased? For mutuall indigence knits men together, having need one of another. *David* would have built an house to God, when indeed he was not so fit for it: but had he not an house built him, even as great a reward as if he had done it? And was it not better to have a legitimate childe, then a childe of adultery? *Paul's* thorn in the flesh (by the grace of God) was good for him, to empty him of himself, and magnifie God in his eyes. Afflictions,  
and

and especially sins, discover to us our insufficiency; as also the power, purity, and glory of God. If we come short of any thing we desire, never lay it upon God, but upon our selves, and know it is best for us thus to be.

**S E C T. 2.**

*God is Al-sufficient.*

*Doctr.*

**T**WO Reasons prove it:  
 1. He is the originall and universall cause of all excellency in the creature: their beauty is but borrowed: none hath sufficiency as in it self: Jer. 2. 13. God is the spring, they are but pits. God gives riches, and no sorrow with them: but comfort by the creatures is mixed, as muddy water in a pit. God is a Fountain of living waters, but in the creatures is dead comfort, quickly spent, and so an end. And their comfort is but broken, whereas God gives solidly and

God is  
 Al-suffi-  
 cient.  
*Reason.*  
 1.



and abundantly , 1 Tim. 6. 17. Whatsoever light the air hath, comes from the Sun. And whatsoever sweetness the creature hath, comes from God. Therefore is he Al-sufficient.

2.

2. Because he is the Authour of all good and evil that is done to the creatures, and they can do neither, Jer. 10. 5. A divine property, which must make us to cleave unto God for ever, and set light by the creature. God only can make our life comfortable or uncomfortable. True, in and from God the creatures can hurt, or do good, but not otherwise, as Joh. 19. 11. Act. 4. 28. The Lord bad *Shimei* to curse: the Lord stirred up *Pull* and *Tiglab-pileser*, Kings of *Assyria*, against his people: *Cyrus* was Gods servant; to do well for them: and if men cannot work without God, much less can riches or the like, which are but the instruments to set men on work.

No cause then to fear or serve the creature,

creature, but God only : for he only doth good and evill : creatures must have no portion of our service, because they do nothing of themselves. And are they not servants in the great house of the world, and we the children, for whose good the Lord commands them at his pleasure?

For everlasting happiness, the things of this life can do nothing : they are inferior to us, they are *under the Sun*, they are but temporall, there is a vanity and emptiness upon them all. Only the creature helps in particulars, credit against ignominy, learning against ignorance, riches against poverty, &c. But the Lord is universally good, and godliness is *profitable to all things*. He fills the soul of man every way, and that, because he is infinite ; he is without bounds and bottom, and when we have had never so much, still there is more to be found in him : so the heart rests contented.

The creature cannot help to eternal happiness.

1 Tim. 4. 8.

For

The crea-  
tures ,  
Gods  
instru-  
ments.

For the comfort of this life, the creature hath somewhat to do, but only as an instrument, and so it doth nothing in a manner; and all the glory is due to the Creator: still say, the Lord hath given me favour in his sight, he stirred up his spirit: or in case of evil, say, man is but the phiall or instrument, whereby the Lord pours out some part of his displeasure upon me. We thank not the hand, but the minde within that moves the hand to do a good turn: much less do we thank a dead inanimate instrument.

2. points.

I.  
That  
God is  
Al-suffi-  
cient in  
himself.

But this All-sufficiency of God must be further demonstrated, in two things.

1. That he is All-sufficient in himself: which except he were, he could not communicate it to another. And there is great difference between the All-sufficiency, that is in God, and in the creature. In the creature it is limited to such a sphere, order, and measure: but God is simply Al-sufficient, without com

comparison, and without limits. Again the All-sufficiency which the creature hath, it cannot communicate to another: but the Lord makes others partake of his All-sufficiency. and that he is so All-sufficient, appears, because he is perfect and without all mixture; as we say, that is perfect gold which hath no mixture of dross in it. Because he is without all parts and composition, which ever implies imperfection. Because he is simply One, and without number: whereas multiplying also hath imperfection. Because he is all in act, without any passive power, and cannot receive something which he hath not. Because he is of himself whatsoever he is: but the creatures borrow every of their excellencies, and of themselves are subject to indigence. And lastly, he is without all cause, and the cause of all things: **Rom. xi. 36.** *What shall we give him, or what shall we recompence him?* **Job. 42.** *He is All-sufficient to us* which consisteth in two things.

First

2.  
That  
God is  
All-suffi-  
cient to  
us.  
Jer. 1. 18.

First, he is a *Buckler* to keep us from all evil, as he did *Abraham* in the war of *Sodom*, and all distresses, Gen. 15. 1. Now this is a *Buckler*, which compasseth us round about, and cannot be pierced by any creature. God is a *wall of brass* and *fire* to his children, to keep them, and consume their enemies.

Secondly, he is our *exceeding great reward*, and our *sun*, to fill us with all comfort, Psal. 84. 11. All his wisdom, counsel, goodness, power, and riches whatsoever are ours, and for our use: even the height, depth, length and breadth of love: all comfort, and that in the greatest measure.

Now this All-sufficiency is onely in the Lord, and not in the creature, which is finite and corporal, and so not able to derive happiness to mans soul, which is a spirit. When you have most enjoyed it, you still want somewhat, and would have more. Onely in the Lord the heart staves and is filled. The soul is of  
such

such a frame, that nothing but God is answerable to it, and can satisfie it. And without influence from him (the first mover) the creatures cannot do good or hurt: therefore must not be feared, nor observed: it is not due to them. God who alters no law of nature, calls *from them*; and calls *to himself*, that the intention of the minde be wholly taken up about him. He guards from all evil, and none can reach us a blow, from which he cannot defend us. And for good, he gives not a particular happiness, but universall, and will have the eye and heart fixed on him onely. Whereunto consider,

1. That all the creatures are absolutely at Gods disposing: being servants in his great house, to waite on his children, and do them good, or no good, as he commands them. Men are but instruments of God to do us good or hurt; whom therefore we should sanctifie in our hearts and speeches, and see him in  
all

all they do. He disposeth of the creatures at his pleasure, irresistably, to make us fear before him, Eccles. 3. 14. Yea, not onely unreasonable creatures are at his command, but the wills of men which have the greatest liberty, are guided by God, Pro. 29. 26. God dictates or permits to Rulers, what they shall do for Petitioners. And not onely for men *without us*, but for *our selves*, the Lord guides us in our liberty: Mans devices are ruled by Gods purpose, Pro. 19. 21. and 16. 1. He puts issues to our deliberations, and often comes between the preparation and execution. He turns off good or evil thoughts toward you, as himself pleases. No preparation of the heart shall stand unless it be the same that God hath appointed: Pro. 20. 24, Dan. 5. 23. And all the creatures are his *Armies*, ready to go and do as he commands: Esa. 40. 26. He knows them all by name, as a Master his servants, and useth them as his instruments

struments to do good or hurt.

2. That the creatures cannot actually comfort us, without a special command from God: though pregnant, yet they give down no milk, except he bring it forth. Or if they be most hurtful, yet no hurt shall be done except he set them on work. The sharpest axe without a Carpenter cuts no tree, nor lops a branch. Know then, our comfort lies not simply in any thing, but in the suitability, agreement, and proportion of it to the minde: that except the Lord make the minde and condition so agree, it will be no comfort at all: and even the worst estate, if God please, will be comfortable enough; as prison, bondage, or exile. *Haman*, in a full estate, is discontented, and all *availles him nothing*, because his heart is set on something which he could not get. The like of *Amnon* lust for *Tamar*.

A great judgment it is, to be given up to inordinate desires, and to have

Hell. 5.

13.

of worst  
nothing  
molested



have an unsuitableness put between the minde and the comforts we have: as to leave good meat, and long after coals or ashes. These make our life uncomfortable. But if the Lord who hath dominion over the spirit, and guides the apprehension of the minde, do fashion and mould it to an hard condition, it will endure all very well, and finde comfort in it; as we see in the Prophets, Apostles, and other of the godly. He only makes the life comfortable, Eccles. 2. 14. He is Lord of the affections, and fits the minde to the estate: and we know, as the stomach may be disposed, sweet things may be seem bitter, and bitter things sweet. Evill men fear where no fear is: another fears not where is cause to fear: namely, as the Lord frames the apprehension. In a strange Country a man may meet with comfort: that is, if the Lord give not a *trembling heart*, and *sorrow of minde*, Deut. 28. 75.

*Use. 1.*

How to  
guide our  
comfort.

Hence therefore learn to guide  
your

your comfort: see the fulness of God, and emptiness of the creature: be satisfied with him alone, and get your hearts so bottomed on him, that you need not go out from him to fetch comfort from the creature.

This would strengthen you against expence of spirit, and of your thoughts, which too much you bestow on vain things. The strength of our minde is the most precious thing we have, especially having so short a time to live: and therefore we should be careful to let no water run beside the Mill, but bestow on God all the activeness of our minds, thoughts, and affections. He deserves, commands, and expects it. As for the creatures, they are empty; more then we imagine: else why do we so grieve and complain, when an ill accident falls out? or expect a fulness from them? Grief comes from expectation frustrated. We prize men or other creatures too highly, and so are troubled when we

we finde not stability or performance. He that looks not for much from the creature, can never be much deceived. He that looks for much from God, shall surely be satisfied: nor can too much be expected.

After expectation every affection is stirred more vehemently: therefore be moderate about things below, 1 Cor. 7. 29, 30, neither over-love, nor over-joy the creature, nor over-grieve thy self for it: as we hear a tale, or see a trifle, as if we heard or saw not. All is, because they can do us but very little good. And the little they do, they do not as of themselves, but by and from the Lord. Not they do good or hurt (properly) but God by them. Comparatively it is nothing that they do. Dare then the less for them: But for spiritual and eternal things, that belong to God immediately, to his Kingdome, and to our salvation, rejoyce or grieve exceedingly; they do much good.

SW

or

or much hurt ; both grace and sin  
tend to eternity, and to set things  
even or odd between Almighty  
God and us.

Learn we also to be content with  
God alone for our portion.

1. They that are strangers to the  
life of God, may hereby be brought  
in. Indeed he requires absolute o-  
bedience, but withall, propounds  
an absolute and full reward. He  
requires you to leave all for his sake,  
but promiseth he will be to you in-  
stead of all : *I am God Al-suffici-*  
*ent*. Beleeve you shall change for  
the better : remember there is bread  
enough in your fathers house, and  
every where else you perish.

2. They that are already within  
the Covenant should content  
themselves with God alone. And  
this will make them walk evenly  
with God : is he not *Al-sufficient* ?  
Is it not day, when the Sun is risen ;  
though no Star appeare ? Is not  
Christ enough to the Disciples,  
when they have forsaken all ? But  
without

*Use 2.*

To be  
content  
with God  
alone for  
our por-  
tion.

Heb. 11.

6.

Luk. 15.

without God all creatures are as Stars without the Sun, it is still night, and you quickly see a bottom in them, and an end of their perfection.

Eccles. 1.

*Salomon* is set forth for an example, that all is *vanity and vexation of spirit*: Wels without water, and stings with the sweetness. It is a false lustre which Satan and our lusts put upon them: great till we have them, afterward very trifles: whereas spirituall things, the more you use them, the more beauty they have, the dust and rust that was cast on them, wearing away. It is God that comforteth through the creatures. Though the Mountain stand, yet if God turn away his face, *David* will be troubled. The creature without God is as the aire without light. So the triall is, if we can say God is enough, when all helps fail: as *Abraham* in a strange country, and *Eliab* in the Wilderness; *Paul* and *Silas* in the stocks can sing for joy; and for *Job*, in all that

Pl. 30. 7.

that distresse the Lord (his portion) soon turned the River another way. True : thou hast a body, and needest temporal things : But all of them are in God, with all their excellency; and they are in him as the cause, in the creature as the effect : therefore more in him, then in them. And, whatever comforts he hath, he communicates to his, with advantage, Mark. 10. 29, 30. Divers creatures yeeld variety of comforts: but he that converseth with God, enjoyeth them all. The Lord who hath no tongue nor eye, yet was both unto *Moses*. His presence supplies our want of the creatures. If not, we should be losers in heaven, where are none of these earthly comforts.

But indeed, he is all in all, Rev. 21. 23. And why not on earth too, so far as he pleaseth to communicate himself? Certainly both pleasures and terrors are small things, when God filleth the soul. The Apostles, by the joy of the Holy Ghost,

K

neither

Object.

Ans.

I.

Exod. 4.

24.

neither regarded a Kingdome, nor were moved at perserution. Which we also will do, if we look upon God as an adequate Object.

Again, to all thy uses and necessities set the severall Attributes of God, which are all thine, and himself thy portion, Cant. 2. 16. Think on his Almighty power, and what it is to have interest in it: also on his wisdom, and justice, &c. as when a woman marries an husband with little, yet by his excellent skill she is content, as if he had thousands: for (saith she) this is as good, it will bring it in. And as a virgin by marriage hath benefit by all her husbands goods and possessions, so have we interest in God our portion, with all his excellencies; all is ready to be bestowed on us, as occasion shall be.

Neither are these meere notions: look upon things exposed to mans view, the Lord as a great House-keeper provides for all, Psal. 104. 28, 29. & 10. 21. Job 38. 22, 28, 37, 38.

37. 28. and 39. 17. 20. whereby know him what he is, and learn to be content with him alone for your portion: Mat. 6. 26.

It is true: children under age have nothing in comparison of their inheritance; and servants have money in their purse when the children have none: wicked men flourish and the godly are under discipline. But this is good, to nurture and humble us, and not for any want of love or power in God: Dent. 8. 2, 5. And all the comforts of wicked men are but land-floods, make a great show, & presently pass away: but the comforts of the godly, though little in sight, yet are springing; and make glad their hearts in times of need. Mistake not therefore, but rest content with the All-sufficient *Jehova*.

And in all your waies look onely to him: to prevent a cross, to obtain a blessing, to get deliverance out of any affliction. Say, the best means without him and do no-

K 2

thing

*Use.*

To look onely to God in our waies.



thing, and with him the weakest will suffice: 2 Chron. 14. 11. And know, nothing makes happy without his favour; as his favour can without a worldly portion.

Make this account with thy self, and think, my business is now with God, not with the creature, and when I want comfort at any time, I know where I must fetch it, or wisdom, or any help; if the cistern fail, I can go to the fountain: my God is All-sufficient.

Thus trust in him alone, and that without a pawn, as *Abraham* did, when he had not one foot of the land in possession

This is the way to have things best done: because now we trust most, and pray best, we shall speed best: and thence it is, that at the lowest we finde best success, even because we are then taught to go to God alone. *David* made not haste for the promised Kingdom, therefore had all done for him in a fair way, in the death of *Saul*, *Abner*, *Ishbosheth*

*Isboseth*, and the yielding of others. Likewise in the case of *Nabal*, while he referred revenge to God, God gave him *Nabal's* wife and goods, and all that he had. On the other side, *Jacob* hastning for the blessing was fain to go into exile, and endure much hardship. And *Saul* hastning to offer sacrifice lost his Kingdom. It is ill-indenting and bargaining with God. It may be, you shall have the thing you would, but you were better be without it: you get no more then your penny, *Matt. 20. 13. you have your reward.* Chap. 6. 2, 5. you receive some portion of goods, and lose your father and his love, *Luke 15, 12.* you were not content with his All-sufficiency, and so become great losers. Fear, and trust better in him. See two reasons in *Psal. 146. 3, 4, 5, 6.*

One from the power of God: *he made heaven and earth:* believe therefore, how hard soever the

Two reasons why we should trust in God.

K 3

thing

thing seem to be : it is not harder  
then to make heaven and earth.  
Be strong in faith, and give glory  
to God, as *Abraham*, Rom. 4. 20.  
21.

The other from the truth of  
God : he keeps Covenant and  
mercy for ever : and one clause of  
the Covenant is, that if our hearts  
be upright with him, though our  
carriage be weak, he will not cast us  
off, but help us the more, Deut. 30.  
6. Jer. 32. 40. Isa 40. 11. Ezek. 34.  
16.

It is true : God doth many  
things by means, freinds, instru-  
ments. But know, he dispenceth  
not his comforts according to the  
means we have. The deceitful heart  
thinks, the more wealth or friends,  
the safer : but saith Lord, *if riches  
increase, set not your hearts thereon :*  
and, he rewards not men according  
to their wealth, *but works*. If any  
trust in Means, the Lord will blast  
them : Cursed is the man that  
makes flesh his arme, Jer. 17. 5.  
Another

Psa. 62.  
10.

Another that lets go all to keep a good conscience, after clouds and winter shall flourish again, v. 7, 8.

Now if we do indeed trust Gods All-sufficiency, we will walk as those that see him in his greatness and almighty power, described in Prov. 30. 2, 3, 4. We observe him sending his Angels and creatures as messengers, to give or take away life, health, wealth, other comforts. We look on him, as giving or withdrawing breath from man, also the motions, injections, and incitations of the holy Ghost. We see him restraining unruly nations, as waters, from over-whelming his Church. We believe he can establish our spirits, as well as the ends of the earth. And if so, why are our hearts discouraged, or our heads hang down where troubles come? The Lord by his All-sufficiency can help in all our private crosses, or the publick calamities of the Churches. He that brought back the shadow in  
K 4 the

Triall  
of trust-  
ing Gods  
All-suffi-  
ciency.  
Prov. 30.  
2, 3, 4.  
opened

Gen. 15.  
19. 11.

Diall of *Ahaz*, is able to reduce all to the ancient prosperity. He can wet or dry the Fleece of *Gideon*, as he pleaseth; devouring birds shall be driven from our sacrifices, and in a fearful darkness shall appear a burning furnace and a lamp. All strength of enemies of the Church is to God but as the dust of a Balance, or drop of a Bucket; *Isa.* 40. 15. not able to sway or turn things a whit, against Gods pleasure. But for most part, as *Hagar*, we look to our empty bottles, and not to the Lord, that living fountain which is ever near us. We set up torches and candles, because we see not the Lord in his greatness. Where his All-sufficiency is well discerned and believed, all other things seem but little.

Use. 4.  
To comfort us in our imperfect obedience.

Again, it may comfort us in regard of our imperfect obedience: for God is All-sufficient, and needs not our righteousness, and therefore can well bear with our imperfections. See *Act.* 17. 24, 25. and *Psal.* 50. 12. And if he were desirous

firsous of perfect and absolute obe-  
 dience, he could give it : for he hath  
 the residue of the spirit, and is All-  
 sufficient. Yet are we apt to be  
 discouraged by our imperfections :  
 our faith is weakned, and we come  
 the more uncheerfully before God.  
 Now we should take away this  
 fear, by considering, that neither  
 our righteousness, nor the defects of  
 our righteousness can reach unto  
 Him, Job 35. 6, 7. He is neither a  
 gainer nor a loser. Yea we may add  
 farther, that all the service we do,  
 is for our good, and not his profit :  
 which may breed in us a great wil-  
 lingness to keep the Commande-  
 ments : as a servant working for  
 great benefit, employs himself in  
 his business with the more cheerful-  
 ness. We keep the Sabbath, and  
 it is the *Lords day* : but yet *made for*  
*man*, to make and keep him religi-  
 ous. When we deny our selves, and  
 take up the cross, it is for our own  
 profit, Esa. 48. 17. *I am the Lord*  
*that teacheth thee to profit : there-*  
 fore

Deut.

fore hearken to my Commandments. All Satans service is for our hurt, but Gods service for our wealth.

Luk. 17.  
10.

And lastly; because God is Al-sufficient, and incapable of receiving any gift from us, we should not think we give him any thing, and so look for recompence, after good duties, but still say, *We are unprofitable servants*: we give him grapes of his own vineyard, and apples of his own orchard, Rom. 11. 34.

## S E C T. 3.

*Gods Al-sufficiency should persuade us to enter into Covenant with him.*

*Use 5.*  
Gods Al-sufficiency should persuade us to enter into covenant with him.

**I**F God be Al-sufficient, let us be exhorted to make a Covenant with him. If we do, we shall finde him Al-sufficient to us: and that in three things, as three parts of the Covenant: Justification, Sanctification,

cation, and Provision of naturall comforts; as in Jer. 31. 34. Heb. 8. 9, 10. Ezek. 36. 25. — 30. In all these God is Al-sufficient, and the Objections of our unbelieving hearts may hereby be answered.

1. He is Al-sufficient to justifie, and to forgive us our sins. A point we all think easie to believe, but in experience finde to be exceeding hard; in death, in extremity, in stirring of conscience, in the sight of sin; who believes it so fully as he ought? who is able to do it, when he is put to it? Here then we had need finde out the Al-sufficiency of God, the greatness of whose power is in nothing more shewed, then in forgiving sins. If he were not God, or his mercy did not far exceed the mercy of man, it were impossible he should forgive so many and so great sins of his people, Hos. 11. 9. It is by the high thoughts above mans, that he multiplies pardon to offenders; Esa. 55. 7. We easily think God powerfull as man, and merciful



To for-  
give sins  
is a mat-  
ter of  
power.

merciful *as man* : and so in other Attributes : but to conceive him merciful *as God*, there our thoughts are at an end. Else why do we fall to questioning, when great sins are committed ? Where the difference of sin causeth unbelief ; we pitch not on the power of God, and his readiness to forgive. It is strength in man ( and likewise in God ) to be meek, forgive, and pass by injuries.

It is a power to be rich, and not exhausted though one give much : God also is *rich in mercy*, and though you make much use of his mercy, still there is more behinde ; as in a Spring. See Rom. 9. 22, 23.

It is hard to finde out the depth, either of his mercy or wrath. Sins are great, many, and piled up in an heap together ; but his mercy swallows up all, overcomes them, and *rejoyceth* against them, as a man rejoyceth against a subdued adverfary.

Jam. 2.  
13.

And

And whereas you are apt to be discouraged by not being well qualified to receive forgiveness of sins, know, neither your sin nor emptiness should discourage you from believing it, for God is All-sufficient, able to bestow all his riches upon nothing, as at first he gave all the glory of the Creature on it when it was nothing. And think of the greatness of his love in giving Christ, who is a full Object of his love, and from whom afterward it is derived to us. When we doubt so much of the forgiveness of our sins, it is because we forget Christ: we think, Gods love is pitched immediately upon us. Our help were to think of the fullness that falls on his Son, and from him derived to us, so to swallow up our sins.

Neither doth this assurance of forgiveness open a door of liberty, and make men careless; no, the abundance of grace killeth sin, Rom. 6.1, 2, 14, 15, 16. And the reason is, because the believing of Gods All-sufficiency

Neither  
sin nor  
emptiness  
should  
discour-  
age us  
from be-  
lieving  
forgive-  
ness.

The  
assurance  
of for-  
giveness  
doth not  
make  
men  
careless.

sufficiency in forgiving our sins, increaseth our love and joy. Having no scruple of his love to us, our love to him will grow the more perfect. And spiritual love (or joy) eats out of the heart all carnal delights, all sinful lusts, and all inordinate love to the creature. Know also, there is a double fear:

A double fear.

1.

One that keeps us from coming into God, when we conceive he hath not enough power of mercy to pardon : in this we exceed, and must labour to take it away, and then we shall draw near to him in assurance of faith.

2.

The other keeps us from going out from God, for that we believe his All-sufficiency, his riches of mercy, the abundance of his goodness, and our happiness in him : therefore we fear to step from him, or to have our hearts estranged from him.

3. God is All-sufficient to sanctifie, and to heal our infirmities, Psal. 103. 3. Which part of the Covenant.

nant is necessary to be believed, because we are ready to be cast down, when we look upon Gods holy waies, and the strength of our own lusts. How shall we come to God in this case, unless we believe he is able to change these hearts of ours, and to take away the reluctancy that is in them? for it is impossible, that our crooked hearts and Gods straight waies should stand together. And this change the Lord makes in us, not by making a violent impression (as we do, when we force a stone upward, or an arrow) but by imprinting in our hearts the habits of grace, so that we are carried willingly to the waies of God, as to our own place, and the things we desire. When the heart is changed, the wayes of God are easie. His Al-sufficiency doth this: and yet it takes not away all imperfections.

1. Because we observe not Gods Rules, whereby he communicates his power to us, v.c. we attend not diligently

diligently on his Ordinances, abstain not carefully from occasions of evill, &c. *Sampson* retained strength from God no longer then he kept the law of his profession. If the *Nazarites* drank wine, the Lord drew himself from them. Likewise if we fail in our rules, and the Ordinances, he will not inable us to duty, nor to resist sin: he is then discharged of his promise, and will withdraw his Al-sufficiency. We have none to blame for our failings, but only our selves.

2. It is to humble us. Humility is the nurse of graces, and makes us cleave to God, and depend on him; whereby he is willing to communicate and dispense unto us that Al-sufficiency that is in himself. When he meant to bless *Jacob*, he made him lame, and so left him. So where he is willing to bestow a greater measure of grace, yet he dispenseth a lesser measure; only that the heart may be kept humble.

3. By

3. By such changes we may know God and our selves better, Psal. 55. 19. Even the falling into sin, and rising again, breeds new experimentall knowledg, and a new degree of fear: and so the Saints by their sins get advantage in their spiritual estate; as the Sun, breaking out of a dark cloud, shines the brighter.

Still therefore believe the Al-sufficiency of God. Know it is easie with God to overcome a lust, which with men is impossible. He that stills the Sea and Windes, is able also to restrain the strongest lusts: for he hath Sovereignty over them, and over all your affections: the Master can quiet a mastive, though a stranger cannot, 2 Cor. 12. 7, 8, 9. It is not in our power to chase away lusts and temptations: but the Lord can and will do it: as the shepherd calls in his dog (after the flock is gathered) which the sheep cannot do.

Lusts are  
at Gods  
com-  
mand.

Of diseases in the body, and soul

too,

too, he saith to one, *Come, and it cometh,* to another, *Go, and it goeth.* It is plain enough, that both we and others stand in Gods strength. *Noah, Lot, David, Salomon, Sampson,* others, were strong while the Lord was with them : at other times we see what base lusts they fell into.

Think here of Gods Al-sufficiency, and that it is able to do for thee as for them. And, as it is a great power of God, in winter to keep life in the plants ; so it is the great al-sufficiency of God, to keep in thee the life of grace, even in thy greatest falls and temptations. Believe it then : and know, it must be our endeavor to make our hearts perfect with God, but the power and performance belongs unto him. Lusts prevail, when the heart is not so perfect, and when we object, that we finde no experience of this Almighty power.

Now there is hypocrisie in the heart. When once it is brought to  
sincerity,

sincerity, he will surely perform what lyes on his part to do.

3. God is Al-sufficient to provide all good things for us, belonging to this present life. Riches, honour, health, life, friendship, all desireable things are his: he is the Governour and Disposer of them, as he pleaseth: so that no good thing shall be wanting to us.

*Object.* 1. I desire, and yet want such and such things.

*Ans.* There is a naturall thirst, satisfied with a little, and the thirst of a dropie-man, who the more he hath, the more he desires: this none cares to satisfie, but rather to purge and empty away. So in the soul are naturall desires of wealth and other comforts, and unnaturall: these latter thou must not expect to have satisfied: thou needest rather the Al-sufficiency of God to heal them: it is a mercy to purge them, and a token of wrath to satisfie them; as it is destruction to a dropie man to have much drink given him. God-  
liness

So of appetitus caninus.  
Opus habent purgatione, non implementatione.



liness gives contentment, as Physick gives satisfaction, by bringing all to a right temper, 1 Tim. 6.6. Eccles. 5. 10.

*Object.* 2. If God be Al-sufficient, why suffer I such and such afflictions?

*Answer.* Because they are good for thee. That is not alway good for thee, which thou desirest, nor that alway evill which thou wouldst be freed from. It had been best for the *Jews* to have continued in *Ierusalem*, and not have gone down into *Egypt*, though they thought otherwise, Jer. 42. The children of the Prophets would needs go and seek *Eliab*, and were permitted, but lost their labour. God also sometimes yeelds to our importunity, but we were as good to want it, it will do us no good. Fear, stay thy desires. What? wouldst thou have it without thy Fathers good will? Remember he is Al-sufficient, who gives thee the bitter Cup to drink: he ordains it, he sees it meet for thee,

thee, and he is able enough to take it from thee : neither affliction, nor want of any comfort can be for lack of sufficiency in him.

*Object.* 3. If God be Al-sufficient, why have I not more gifts, or an higher condition ?

*Ans.* 1. A man that hath experience of his own sin and Gods goodness, may well be content with the lowest place in his family, and glad that he is within the door : to be the least of all Saints.

Eph. 3. 8.

2. Though in some respect thou be in a low condition, yet in other thou mayest excell. God gives no man all things, but mingles his comforts, and dispenseth them diversly. *Hannah* was barren, but beloved : *Peninnah* not so much beloved, but fruitfull. The like of *Rachel* and *Leah*. *Moses* wanted the eloquence which *Aaron* had, and *Aaron* the wisdom which *Moses* had. *Paul* and *Barnabas* had their different excellencies.

3. Whereas there is great variety

ty in mens conditions, God hath also appointed variety of sufficiencies, that every one in his place, and within his sphear, may have a perfection. By his Al-sufficiency he can effect, that the desire shall be satisfied as much in a lower condition, as in an higher. A little bottle is as well filled, as a greater. Vessels of glory are not all of a sort, yet all filled with his riches and mercies.

4. In meanness of gifts or place thou maist be faithfull, as well as in much. Thy gifts are the Churches, not thine own: nothing is thine own, but the sincerity and faithfulness wherewith thou hast dispensed them. And only according to this thou shalt be accepted and rewarded. So still the Al-sufficiency of God stands with a great difference of condition. Though thou be not in so high a calling as another, yet even to thee also he is Al-sufficient.

SECT.

SECT. 4.

*Two Deductions from the former Doctrine of Gods Al-sufficiency.*

**O**ne is : there is an insufficiency in the creature; an emptiness, an indigence, a vanity : for God is Al-sufficient, and that exclusively. Which appeareth further :

1. Because it is made by another, and hath its perfection out of it self. Only God who hath no Efficient Cause, hath no end without himself, but for himself doth all good or ill to the creature.

2. Because it is in continual motion, out of a desire of something that is wanting; which if it had, it would rest, Eccles. 1.4. & 8.

3. Because it hath all by participation, and there needs a continuall supply to help the continuall defect; which if the Lord withhold namely,

1. Deduction.  
The creatures insufficiency, demonstrated.

1.

2.

3.

(namely, meat, drink, air, or the like) presently the creature languisheth.

Thus both man and other creatures have no happiness in them: riches have it not, neither natural, as meat, drink, and clothes, nor artificial, which consists in exchange; these all for the body, the body for the soul, the soul for something else. Likewise credit and honour have not happiness in them, not being in our power, but in the power of another. Scriptures often call it vain or empty glory. Grace only brings true praise, and nothing but sin properly draws shame after it. So that our blessedness stands rather in the thing whence credit is gathered, then in the credit it self.

But more to shew the creatures emptiness, take the testimony of Scripture:

1. *Vanity of vanities, all is vanity*, Eccles. 1. 2. even an excess of vanity, an heap, a nest of vanities; so great, as can hardly be exprest.  
Which

Which must needs be, because the creature is unprofitable, v. 3. *What profit hath a man of all his labour under the Sun?* and, *What will it profit a man to win the whole world, and lose his own soul?* Because it is brittle, of a mouldring & vanishing nature: Esa. 40. 6. Rom. 8, 20. And because it is unable to bring enterprises to pass. One would think it able to do much: but if the Lord withdraw himself, it shall do nothing: *an horse is a vain thing for safety*, Psal, 33. 17. And where- as that which will give a man contentment, must be some stable thing, we see in the creatures great instability, *One generation cometh, and another goeth, &c.*

2. *There is no new thing under the Sun*: all things are the same, and thence the minde which expecteth newness, receiveth no satisfaction by any thing: the eye and ear, which are senses of discipline, can meet with *no new thing*, Eccles. 1. 8. Only things done in former

L

ages,

Mat. 16.

Eccles. 1.  
4

3.  
v. 9.

11.

V. II.

ages, are forgotten. Indeed in grace there is something new, new judgment, conscience, &c. and in the word you will meet with new mysteries, new consolations of the Spirit, and the like. Not so in the works of nature.

6.

3. *Thus which is crooked, cannot be made straight, - v. 15.* If things fall thwart upon us, we cannot help it. If a daughter of Abraham be made crooked, not all the creatures in heaven and earth can make her straight. Crooked children, mindes, and affections, inordinate fears and griefs, who can rectifie? or who can supply what is wanting?

7.

Q.V

V. 16.

17.

.II

Lastly, Solomon confirms it by his own experience, in two things, Greatness of wisdom and Greatness of estate: which he was best able to fathom, being a King, and a rich King, more then any before him, to had liberty and experience more then others had, and more skill by his largeness of wisdom.

done, and set himself on purpose to search and finde out what is good and evil to the sons of men.

1. Of moral and civil wisdom he saith, *He that increaseth knowledge, increaseth sorrow*; Why? because by his wisdom he fore-sees many miseries which he is not able to prevent; and sees many disorder, both in himself and others, in Church, and Common-wealth, which he cannot amend nor remedy: and if the things known cannot give content, much less can the knowledge of them. Yet much pains hath been taken, much weariness in reading and searching. Thence grief in the disappointment.

*Object.* There is then something in folly, to be ignorant of what the wise man seeth.

*Ans.* No, it multiplies grief in another kinde: evils come upon him before he is aware, because he sees not to prevent them. Folly is *madness*, and precipitates a man to mischief suddenly. So on both sides

L 2

there

Of the  
vanity of  
morall  
wildome.  
v. 18.

v. 17.



Of the  
vanity of  
outward  
things.

Eccles. 2.  
2.

there is vanity, in respect of worldly wisdom.

2. For outward things, he proves them vain by Induction.

1. Laughter and jollity, which commonly every man seeks after. This he affirms to be *madness*, because it sets a man on work about trifles, when he hath greater things to do. None but a mad-man will employ himself in picking of flowers, and the like idle matters. The like of him that is all for mirth, in the midst of sin, danger, and so many businesses which God hath given us to do. Besides, it makes one stupid, and to disrelish better things; as he that tasteth sweet things, cannot finde the relish of his beer or meat. Lastly, it passeth away, and leaves nothing behinde, except sin and sadness.

v. 3.

2. For wine, great works, store of servants, Paradises, Orchards, Singers, and the like: he saith, they made him *take hold of folly*, deprived him of wisdom, withdrew him

him from God and spiritual things, that, though his wildome in some measure restrained him, yet he was the worse by meddling with them. And he found an *emptiness* in them all, when he looked for contentment: yea and *vexation*, as from so many thorns: and restless care, *no rest in the night*, by thoughts about them: and *sore travel*, certain labour, uncertain refreshment: I was even weary of my self, life, labour, and all; no happiness was sown in the Creature, none can be reaped: it can give no more then it hath. And of it self it yeelds no comfort: that is *the gift of God*: only it comforteth, so far as he gives it power. I may *haste after outward things more then any*, namely to finde contentment; but the issue still is, God dispenseth that according to his own pleasure. And lastly, I must *leave it all*, when I have done. Suppose a son, yet it is vanity, that I should *take pains*, and another enjoy it, who took no

v. 11.

v. 23.

v. 18.

19.

L 3

pains:

pains: Beſide, I cannot leave him my wiſdome to guide my eſtate: nor indeed do I know, what he will prove: ſo that, it may be, my eſtate will not ſtay with him. Creatures abide not, eſpecially with evil men; ſtill they haſten to their proper Center, and there they will reſt, namely, with one that is good before God, v. 26.

Yet two things Solomon acknowledged in the creature.

Two things Solomon acknowledged in the creature.

1.

v. 13, 14.

1. That Wiſdome is better than folly: though the wiſe and the fooliſh die alike, to the outward appearance, and both are forgotten: Why then? Becauſe it teacheth a man to direct his way, when another knows not how to go to his journey's end. True: worldly wiſdome falls ſhort of the true happineſs of man: yet is it the beſt of all vain things under the ſun.

2.

v. 24.

2. That to enjoy and take comfort by the creature, is better than to heap on ſtill, and not enjoy it: only let the affections be weaned, commit

commit not idolatry with it, remember the jealous eye of God who is ready to destroy both the man and the thing. Thou sayest thou findest contentment and satisfaction in Gods blessings, though *Solomon* found none: I say, either thou makest idols of them, and then the curse of God is upon thee, though thou discern it not; or thou hast not yet full experience of them, nor cast up thy accounts, nor looked back upon them, as did *Solomon*: tell me more, when thou hast run thy course: One day thou wilt confess them vanity and vexation of spirit.

This of the former Deduction.

The other is: there is a fullness in God. If he be Al-sufficient, it should lead us to a further knowledge, as of the creature and its emptiness, so of Gods Al-mightiness, unchangeableness, eternity, providence, and other Attributes: as *Psa. 102. 24*. A new garment, with wearing, will be spent and break in-

1. Deduction.  
There is a fullness in God.

Gods  
provi-  
dence  
proved.

to holes. So will the whole body of the creatures. The onely help against this weakness and changableness, is, to get to God, and dwell with him: Psa. 90. 1. Generations come and go, and times still roll over us. If we get God to be our Rock and Castle, we abide for ever. Look also to his providence, who guides the creature, and can do for you above all strength in it, and in yourselves. And be convinced of his providence thus:

1.

1. All, even the smallest things, are from God; and surely, for some end: Now his providence guides and directs every creature to the ends and businesses, to which he hath appointed them: which if he should not do, he should leave his work imperfect, and the creature should perish by his default; which cannot be.

2.

2. Whence is it, but from providence, that things are so fitted one to another as they are? as it is Art, which fits the wheels of a watch, and

and the sheath to the sword : so it is providence, which fits the eye, aire, light, and colours, for the act of seeing. So in other.

3. Whereas things that come by accident, fall out uncertainly, now one way, and then another, we see it otherwise in all the works of nature, that they go in a certain constant course ; which argues Providence and not chance.

3.

4. Without Providence all would soon be dissolved, as in a family, so in the world, which cannot be governed by man. Division ever breeds dissolution. If there were not one guide for all, all would quickly be destroyed.

4.

True : many things are casual: many times something comes between a cause and the effect, and hinders it : the Axe-head falls off, and hurts a man : water falls on the fire, and hinders the burning : See Eccles. 9. 11. But, though this chance be contrary to the particular causes, yet it hath a cause, and riseth.

Object.

Answer.

Tryalls  
of our  
belief  
of Gods  
Al-suffi-  
ciency.

I.

2 Chron.  
13.7.

from the Universal cause: and it is impossible, that any thing should be wholly by accident. Yea providence is most seen in things that we call chance Ordinary things we ascribe to particular causes, but here we ascribe all to God: and thence it is, that the Lord turns things rather by casualties, then by causes which have influence into their effects: Here he gets the greatest glory.

In the end hereof, let us try whether indeed we believe Gods Al-sufficiency.

1. If we do, we will not terminate our affections in the creature, but in God, love him, fear him, rejoyce in him, and look through the creature unto him.

*Solomon* was but the phial to pour Gods wrath upon Israel: *Cyrus*, to re pour but his goodness. Creatures of themselves are but empty phials,

Consider and stick not to them, hate not, wrangle not, nor be angry with them. On the other side,

be

be not proud of them, nor secure in them; trust not in them, nor think your selves safe by them. So you will do, if you conceive rightly of them, and of Gods Al-sufficiency. *David*, looking at God, was quiet in the rayling of *Shimei*, not looking at him; was impatient at *Nabals* churlishness.

2. If we believe Gods Al-sufficiency, we will not leave him for present commodity, or to avoid present dangers, but rather serve him with the loss of all: for, having him, we have enough howsoever; as *Paul* and the Disciples, 1 Tim. 4. 10. True, they lacked nothing: that was the trial. *Moses* trusted in God, and left all his hopes in *Egypt*. *Abraham* trusted likewise, and left his own country, with all his possibilities. The like of them in Heb. 10. 33, 34. and 11. 33 &c.

3. If God be Al-sufficient, why stick we so much upon particular means, to say, if such means be not used.



used, I shall be undone? for he is able of himself to bring it to pass, without means, or if one fail, he can finde out another: one way or other, all in *Pauls* shipwrack got to land: See *Esa.* 50. 10. Our ship breaks many times, which we think should bring us to shore: and then the Lord casts us on such boards as we did not expect.

4.

4. He that believes Gods Al-sufficiency, sees his own vileness, emptiness, and ignorance, in comparison of him: as *Agur*, *Prov.* 30. 2, 3, 4. and *Job*, chap. 42. 3, 6. and *Abraham*, *Gen.* 18. 27. A sight of Gods Al-sufficiency breeds content in all Gods dealings, making thee still to sanctifie him in thine heart: captivates high thoughts, represses murmuring, &c.

5.

5. It makes us oft to seek unto God: and our chief business will be, to knock at his door by prayer, and by the duties of obedience: so to get help, comfort, counsel, and every blessing. If God be Al-sufficient,

ficient, why are we so ready to knock at other mens doors?

6. If thou think him so to be, why art thou not content to be at his immediate finding? as children depend on their Parents, though they give them not a penny in their purse. Know he is able to feed thee immediately, as the Ravens and Lions.

6.

7. If thou think him All-sufficient, why dost thou look to events in doing thy duty, and not rather leave the success to him? A good servant cares only to do his work, without looking after wages or provision. An ill sign, when the wit is overrunning thy duty, and thou lookest to the consequents: thou thinkest thy Master cannot provide for thee. A true Believer will only finde out his duty, and let the rest alone: as the three Jews, Dan. 3. 16, 17, 18. and Daniel himself, chap. 6. 10. and 1. 8. And *Mordecai* resolved, whatever followed, not to worship *H*

7.

man

man the Amalekite : God will look to his Church, Esth. 4. 14. Whereupon the Queen also rightly resolved, to go to the King howsoever, v. 16. And the Lord shewed himself All-sufficient, both for her, for Mordecai, and all the Jews.

### SECT. 5.

Of mans uprightness. Two less principal Observations.

*Doctr.*

Men are more or less perfect, as they are perswaded of Gods All-sufficiency.

*Reas. 1.*

2.

Gods All-sufficiency is made the ground of Abrahams perfect walking with God, and so it is of ours : Every man is more or less perfect, as he is more or less perswaded of Gods All-sufficiency. As a mans faith is, in the promises and providence of God, and as by experience he findes God to be more sufficient to him, or less, so his walking with God is more or less perfect. And this is, partly because Gods argument, so far as the understanding is convinced of it.

it, prevails so farre with the will and affections, even to work perfectness: and partly, because the perswasion of Gods Al-sufficiency heals self-love, which is the cause of all unperfectness and unevenness; and answers all those false reasonings, and detestful arguments whereby the heart is brought to depart from God, thinking it will be better with him in some by-way.

Labour then for this perswasion, and in every occasion make use of it. It will much help against every sin, and unto every duty. Self-denial is hard: but, if God be Al-sufficient, why stand we upon losses of profit, credit, or pleasure? Is not he able to give more then this? It is hard to take up the cross daily: but he that looks to God as Al-sufficient, will stick at nothing. And such a one will exercise his particular calling, not for his own good, but for the good of others; whereas another that looks not to Gods Al-sufficiency, seeks himself over.

Use.

To labour for this perswasion.

Do not  
-in  
still  
a still  
will

over-much in his calling, and must look to himself (he thinks) because he hath no body else to do it. Without the perswasion of Gods Al-sufficiency, a man shall never do a duty that will cost him labour, loss, or peril. Increase it therefore, both by the word and sacraments: there God for his part offers Christ with all his benefits, and you for your part must set to your seal, by believing: all Covenants must be mutual.

But of this more before, on the Negative Part, Sect. 1. of this Chapter.

*Doct. 2.*  
A Christians life  
like a  
walk.

The other Observation is from the Metaphors here used, *walk before me*. There is a great similitude between a Christians life, and walking from place to place. The whole life is like a journey.

And particular actions are so many steps in the journey: every one tends to good or evil, to God or Satan, to duty or sin: both greater  
and

and lesser actions are paces in this journey, whether of our general or particular calling; even the meanest, as eating and the like, if rightly set, set us neerer to God and heaven, 1 Cor. 10. 31. The whetting of the sythe, and giving an horse provender, helps toward the business of the Husbandmen: so here. And therefore we may not neglect the least or meanest of our actions, but look to all, and examine all, whether we step toward heaven or hell.

Now in this our walk or journey we have 3. particulars.

1. The Term or place to which we go; namely, grace, the service and glory of God, and our own salvation. At these we should all aim in our course of life, Act. 26. 18. Phil. 3. 14. & Heb. 11. 26.

2. The Term from which we travel; namely sin, the service of Satan, and damnation. Where note, that the paths of sin are many, different, and even contrary (as  
cove-

Five  
things in  
a walk or  
journey.

1.

2.

*Finis ope-  
ris, non o-  
perantis.*

3.

*Act. 13.*

covetousness and prodigality, timorousness and rashness) but the journey's end is one and the same. One mans journey is from the South to London, anothers from the North: both meet there. And every step the wicked is nearer to hell, as the godly is to salvation, Rom. 13. 12. True, no man propounds hell to himself, as his end: but yet it is the end of his course: as the gallows is the end of stealing, when the thievers end is to get profit.

3. In every journey there is a distance: in this it is the dissimilitude between God and us, between grace and sin: The more victory we get over sin, the more of our way we have passed: the more sin is unmortified, the more we have yet to go. There is a course, longer or shorter, which God appointeth every one to fulfill; three or four years to *John Baptist*, many more to *St. Paul*. Every one must serve God in his time, whatever it be.

4. The ground is the time of this life;

life: variety of men and courses, and there is a space allotted them to go which way they please: *know*

5. The path to walk in: and that is Christ, the Spirit, and commandments of God, Luk. 1. 6. Joh. 14. 6. Gal. 5. 25. Without the intercession, guidance, and direction of Christ, none comes unto God; namely by the power of the Holy Ghost, and in the way of holiness.

And this way is to be found, both by the Word of God, and by the example of the Saints: their steps shew the beaten road to heaven. And yet the Lord gives his children beside, a peculiar gift of sagacitie, to finde out his waies, which to others are hard to finde: as the Dog, to finde out the Hare. Pray then for it, as *David, shew me thy waies*, &c. And when thou knowest the way, keep it: walking is a constant and continued pace: and so must be the course of a Christian life.

Now

Plal. 25.



Use. I.  
The end  
of our  
being in  
the world  
is to goe  
a jour-  
ney.

I.  
Two  
things.

Psal. 119.  
30.

V. 106.

How to  
know  
whether  
we have  
chosen  
Gods  
wayes

Now consider this end of your being, and of your coming into the world : you have a journey to go, and every day you are to travel a part of this journey. Therefore.

I. Choose you a right way. Every man by nature is in a wrong way: and thousands in the Church go in a way that leads to destruction. And no man is in his journey for Heaven, till (as *David*) he hath chosen the way of Gods Commandements. You must therefore both consider, and choose this way, that is, pitch upon it, resolve and determine to hold it, and that with a yow and swearing. Whereof this will be a sign : when you are out of your way, you will be glad of admonition, and willing to go into it again : as one that is travelling to a Citie or other place. *David* being informed of his error, by *Nathan*, quickly returned again. Others, being told of their straying, yet go on still, because in truth they

they have not chosen the way of Gods Commandements.

2. When you have chosen the right way, afterwards take heed and look to every step: say, is this right? doth this tend towards our journey or not? Psal .119.59. Prov.4.26. *ponder the path of thy feet.* This is necessary to be done, so as to keep you in the right way; as a traveller will, though he thinks not every step he takes, I am going to such a Town. All must be done by vertue of your first intention; as an arrow or bowl goes by the force wherewith it was first sent forth. And because you are so apt to go out of the way, it will be necessary to think *frequently* of the end: and so put away false fears, vain hopes, foolish fancies, inordinate appetite, and whatsoever would draw us out of the way. The rather, because all travel something toward heaven, yet few comethither: many go out of Egypt, who never get into Canaan, 1. Cor. 9. 24.

And

How far  
it is ne-  
cessarie  
in every  
season to  
think of  
the end.

Directions in  
going the  
way to  
heaven.

I.

PL 119.

32.

1 King.

18. 31.

Lusts like  
fettters.

Pl. 119.

32.

2.

And take these directions:

1. There is a length in your way, and therefore (as David) you must *run the way of Gods Commandments*: it will not be dispatched with an easie pace: you must quicken your pace toward heaven, and thereunto take heed of *halting*, which would hinder you. They that *halt between two opinions*, go slowly forward in either of them. So of halting between *two Objects*, as God and the world. If the heart look too much to the world, God gets too little: one leg is in his wayes, the other out of them: this is halting: or if one foot be sound, and the other lame; corrupt affections of vaine glory, worldly-mindedness, or any lust, will make thee slack in duties. Heal and strengthen them, and get thy heart enlarged, so to *run the way of Gods Commandments*.

2. There is a straightness in Gods wayes. A line is straight, when it runs between two points, and goes not

not out from either of them. And Gods waies are straight, leading from misery to happiness; stepping out of them tends to misery. Reason therefore you have, to take and follow them. As likewise, because they are the shortest, nearest, and plainest waies. The straightest line is ever the shortest, we say in the Mathematicks. If you keep not Gods way, you go about, and lose by it. It cost *Jacob* many yeares trouble, that he made such haste for the blessing, and *David* that he went out of his way by adultery and murder; and *Asa*, that he trusted not in God as formerly.

For the plainnesse of Gods way: out of it is nothing but vanities and snares: carnal policy brings trouble and danger, 1 Cor. 3. 19. There is no safety out of Gods waies. *Abimelech* that ran the way of the Plain, did out-run *Cassius* who went out before him. And in conclusion, he that gets in Gods way

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way, though he seem to have present disadvantage, shall soonest come to his journeyes end: another with his carnal wisdom, shall finde he went about; escapes trouble perhaps, but in his long race loseth all again: in the Arrearages he is paid home. They are ever deceived, who think they take a wiser course then Gods is.

3.

3. There is a bredth and latitude in this way. It is a broader to us, then to the *Jews*: and to one Christian, then to another, as are the temptations and occasions of sin: and the same man, must chase a narrower way sometimes, then in other parts of his journey; as namely, when he is apt to run out in recreation, in wine, or the like: Even lawfull things must be forborn, when they be occasions of sin. And we must all be careful not to go beyond the bredth of our way: for indeed it is a *narrow way*, and few *finde it*, Mat. 7. 14. We must know as well our restraint as our liberty, and

Our care  
must be  
to be  
found in  
Gods  
waies.

and not take more then we ought.  
It will be sin and danger, not to  
keepe close to Gods way. *Elisha* sin-  
ned by fearfulness, when he ran so  
far from *Jerahab*, and hid himself  
in a Cave. *What dost thou here?*  
thou art out of the way. *Hagar*  
also sinned by passion, neglected her  
duty of a servant to *Sarah*, and  
went out of her way. *Whence com-  
mest thou?* why art thou out of thy  
calling? The like may be said to a  
Minister, Lawyer, Student, Trades-  
man, any that is not in one of his  
callings. And know you are never  
out of your way, but at the same  
time you are from under Gods pro-  
tection. You should still go by  
warrant, as *Israel* by the cloud.  
And as the cloud was not only di-  
rection to *Israel*, but protection like-  
wise, so likewise will the Lord be  
to you in your way: See *Esa. 4. 5.*  
Where the Spirit leads, the cloud  
will be a defence. Safety is a part  
of our way. No matter what the  
paths are, take you to keep in them.

M

after-

Gen. 16.  
18.

Gen. 16.  
18.

Esa. 4. 5.

Esa. 4. 5.

Our pace  
in Gods  
wies  
must an-  
swer our  
means

Use 2.  
No man  
to be  
judged  
by some  
particular  
action.

afterward God will bear you out sufficiently. Pray therefore, seek the way, depend on him, and let your pace be according to your means and might to run, according to your understanding, education, grace, experience. A slower pace is running to him that hath received less. He that hath received more, must run faster, and be more frequent and fervent in holy duties.

Again, if walking be a constant and continued motion, let no man judge of himself or others by a step or two, nor by a few actions, but consider what is the ordinary and usual course of life. Otherwise you will condemn the righteous, who have failed exceedingly, as *Nash, Lot, David*, others: and justify the wicked, who have been found among sacrifices, Prophets, Disciples, as *Saul, Judah*, others. Even they that have chosen Gods way, may sometimes be transported, or led out of it, and thieves, or others that have no set place to go unto,

may

may sometimes go into the highway. So that the onely measure to esteem our selves or others is, the continued tenor of the course and actions. This proceeds from inward principles, and from the frame of the heart. The natural course of a River is, to run downward, and therefore it over-bears whatever dam is set against it. And water that is naturally sweet, if it be made brackish by salt-water coming to it, will at length work out the brackishness: So is the disposition of an holy heart, continues in expelling corruption. And a wicked man, for want of such a frame of heart, continues not in any good he falls upon. Whereunto add, that though outward occasions be forcible to good and evil, yet they are transitory. While *Jeheja* lived, *Jeash* was a good King: afterward he fell to his own byals. While *Zechariah* the Prophet lived, King *Uzziah* was hemmed in: afterward his heart was lifted up.

M 3

And

The constant course of life comes from inward principles.

Our war occasioned forcible to good and evil, but transitory.



And Herods goodness continued but a while, for reverence of *John the Baptist*. God in his providence disposing, that evil men shall not alwaies have outward occasions of good: and on the other side, that good men shall not allwaies lye under their strong temptations: *Psal. 125. 3.*

**S E C T. 6.**

*None but perfect men have interest in Gods Al-sufficiency.*

*Doctr.*

None but perfect men have interest in Gods Al-sufficiency.

**V**Whoever hath interest in Gods Al-sufficiency, must be a perfect man: that is sincere: though he be subject to many infirmities, yet he must have integrity of heart: as there the Lord argues with *Abraham*, If I be Al-sufficient to thee, thou must be perfect with me.

*Reas. I.*

I If not, there would be more power in *old Adam*, to communicate sin, then in the *second Adam* to

to instil grace. By nature we are wholly corrupt : and if in Christ we had not an answerable holiness, he should not be able to do so much good, as the other did hurt.

2. If not, the work of Redemption should be done but by halves ; whereas the works of Creation were all perfect : which is absurd. Christ redemes from vain conversation. His spirit mortifies every sin. His word and Ordinances strike at every rebellion. Not that therefore the godly have perfection of *degrees*, but onely of *parts* in this life : here they must have a time to ripen : the seed of grace in them is right and perfect, onely it wants growth. Not so in hypocrites : they grow a while, but will never be perfect, because they want the root, principle, or right disposition of heart.

If not, Gods commands should be impossible : which require, that we love him with our whole heart, and have respect to all his Com-

mandements, .i. in true endeavour, Evangelically ; and this cannot be, unless the heart be holy throughout. There is a proportion between such a perfect heart and Gods Commandements ; and no heart else : no other heart can reach every Commandement.

4.

4. Without this integrity the Covenant were not mutual between God and us : namely, that we should be wholly his, as he is wholly ours. Cant. 2. 16. Psal. 18. 25. All and half is not a match. If a man be holy by halves, it is not suitable. There must be an integrity on both sides.

5.

5. Without this integrity all we do, is to no purpose : we serve not God at all, unless we serve him with a perfect heart : for that he is a Sovereign Commander, Mat. 6. 24. A woman may love many as friends, but one only as an husband.

There are many subordinate ends, one ultimate. Affection in the highest degree (as God requires)

can

can be bestowed but upon one. If upon other, as credit, profit, or pleasure; this is made as a god, and God is made an idol.

Now there be five expressions in Scripture, shewing what sincerity is:

Sincerity  
set forth  
by 5. ex-  
pressions.

I.

1. Purity, Mat. 5. 8. Psal. 73.

1. Sin is in such an heart, as dross adheres to silver, but they mingle not together; the heart resists it, casts it out, and cleanseth it self from it, as a pure liquor casteth out scum: in other all is confounded together, and sodden together: Ezek. 24. 11. (It is not the having impurities in the heart, rising up and boiling forth, that makes it imperfect, but the suffering of them to be mingled, even with the inward frame of the heart: this is the only thing that defiles a man, Mark. 7. 18.)

This purity of heart is otherwise called *soundness*: the man is not rotten at core, nor leaks at the bottom, though as a battered vessel he

M 4

hath

Yinson  
1001 101  
102 103  
104 105

Prov. 10.

7.

2.

Jam. 1. 8.

hath some flaws and defects: he had rather die, then live in a known sin, or omit a known dutie. He is found therefore amidst all his infirmities, and as a sound man will wear out his sickness. But an hypocrite, though he hath a fair outside, yet is rotten within, and in time rottenness shall seize upon his outside too: else how should his name rot? *not together; the heart is not together*

2. Simplicitie or singleness of heart: Mat. 6. 22. The *single eye* looks but upon one Object: and the single heart cleaves to God alone, resolving (as *Ishak*) to serve him whatever others do, and joyning (as *Moses*) to the people of God whatever follows. The three *Jews* would not worship the image, though they died for it. *Jab* would trust in God, though he killed him. But a wicked man is *double-minded*, unresolved, looks to God and the world too, as one *in vivo* knows not which way to take; and so is *unconstant in all his wayes*, as *Saul* and

+ M

and *Amaziah*. He hath two Objects, and so his heart is divided between them. Only that is the good ground, which with an *honest heart* brings forth fruit in patience, being drawn away neither by persecution and trouble on the one side, nor with pleasures and other lusts on the other.

Luk. 8.  
15.

3. Integrity: the whole heart, or all the heart, opposed to *feigning*, Jer. 3. 10. He is a perfect man with God, who hath such integrity: first of the subject, the heart sanctified in all the parts and faculties, *spirit, soul, and body*, 1 Thess. 5. 23. there is nothing in him, of which he can say, The bent of it is another way.

3.  
Integrity  
consists in  
3 things.

Another wisheth well, and hath good meanings, but something or other steals away his love, fear, or grief, that, when God and that come in competition, he will rather violate his conscience, than part with his vanity.

Secondly, of the object: there is

M 5

no

no dutie, but a perfect-hearted man gives up himself to it: no sin, but he hates it, and resists it to the uttermost. Not so the hypocrite, Jam. 1. 26. & 3. 2.

Thirdly, of the means whereby the subject and object are joyned together. He that either useth not all Gods Ordinances conscionably, and in their season, or abstaineth not from evill occasions, is an unperfect and unsound-hearted man: as in nature, a man cannot have a sound body, if he fail in things that serve for health, or adventure on poison, ill diet, pestilent air, or the like.

4. Uprightnes, or straightnes of heart: Ps. 37. 37. and this is, when a man hath straight and upright ends; namely, Gods glory and his own salvation; and thereunto goes by a straight rule, which is the Will of God; there needs not any oblique way to lead to a right end, as the plottings and windings of thine own heart; nor shouldest thou

thou say, This and this I will bring to pass; but consider what the rule is which thou oughtest to walk by. It is only Gods way and rule, that will bring *peace* at last, Gal. 6. 16. Prov. 17. 18. And it is a *crooked heart*, that will not agree to a straight rule. All the labour is lost, when we give straight counsels to them that have crooked hearts.

Pl. 125.  
5.

5.

5. Approving ones self to God, and having an eye to him, as he hath an eye to us, 2 Cor. 3. 17. *of sincerity, in the sight of God.* A sound heart will endure triall in Gods sight: but that which is feigned and counterfeit, will not. A false diamond abides not the touchstone. See Pl. 26. 1, 2. and 139. 23, 24. Esa. 38. 3.

Now examine whether you be perfect with God or no. An hard thing to do, because many men are *children in understanding*, and children are apt to be deceived with gilded things, nor able to finde out a base metall. Yet use these helps of Scripture:

One

*Use.*  
To examine our selves whether we be perfect or no.



Properties of  
such an  
heart.

1.

One property of an heart perfect with God is, a willingness to do and suffer any thing he commands: *Go and sell all*, was a command which discovered the young man not to be perfect with God. And surely, that man will prove unsound-hearted, when he is put to the trial, who holds this resolution, I can lose this and this, but not such a thing; or, I can bear this or this, but not contempt, &c. A rotten heart shews it self, when there is hazard for keeping a good conscience: when the great mans favour is to be lost, which he counts his making and marring: when the trade fails, dealing with Customers, or the like, Mat. 16. 24.

2.

Mat. 5.

48.

To

and

where

we

shall

45.

300

2. You must be perfect, as your heavenly Father is perfect. None will serve the turn. Look how largely the perfection of God (which is known by his Commandments) is set forth in the Scriptures, so large must your obedience be: to love God, as well as friends,

friends, as he doth: not to swear  
by your hairs: not to lust in the  
heart: not to revenge, but forgive  
perfectly. Hard lessons, but here  
is the triall of your perfection with  
God: you must observe the least  
particle of every Commandement.

For every jot of the law is of  
greater price then the whole world,  
and God will not have the least to  
perish.

Add, that even the Pharisees  
will keep the great Commande-  
ments: and your righteousness  
must exceed theirs, or else you can-  
not be saved. Finally, look at  
Gods perfection: yours must have  
the same *extension*, though not *in-  
tension*: your obedience must have  
the same length and breadth, as the  
Commandements have. Which  
Christ may well require, who gives  
*grace for grace* to all his, in some  
abilitie to answer every command-  
ment, according to his own per-  
fection: as in nature, not a limb,  
not a toe, not a little finger, but a  
father.

Joh. 1.  
16.

father imparts to his son. *Be ye holy, as God is holy, in all manner of conversation*, 1 Pet. 1. 15. It is a note of unsoundness, to neglect the least of our waies, vain speeches or thoughts, overly performance of prayer, or the like: Prov. 19. 16. Conscience should be made of passion, malice, envie, anger, as well as of murder: of an adulterous eye, tongue, or minde, as well as the act: and he that accounts them small things, so *despising his way*, shall die for it: his heart is naught. A godly man though he fail much, yet alwaies hath this propertie of perfection, not to despise the least of his waies, but have respect to all the commandements.

Prov. 19.  
16.

3.  
1 Joh. 3.

3.  
2 Cor. 7.  
1.

3. A perfect heart will ever *purifie himself (having this hope) as he is pure*: and would be *cleansed from all filthiness of flesh and spirit*. Which expounds the former property. A sound-hearted Christian falls into many sins and impurities, but arises out of them again, and grows

grows up daily to more and more perfection. Another cannot cease to sin, 2 Pet. 2. 14. Prov. 19. 19. All Gods dealings will not keep him from sin.

*Object.* Holiest men relapse into sin many times.

*Ans.* With wide difference from the relapses of the wicked.

Difference between the relapses of sound and unsound-hearted men.

I.  
2 Chron. 32. 25.

1. The godly by their relapses get ground of sin, and strength against it; as others do not: Their wound makes them more warie and valiant. Peter, after his cowardise, grew the boldest of the Apostles, Act. 2. and 4. Hezekiah humbled himself for the pride of his heart. Corruptions, hid before, are now discovered, the chaffe winnowed away, and the dross consumed.

2. A godly man, falling back into sin, yet never falls to the allowance of any sin; as others do. He neither excuseth nor defendeth it, and much less saith he must or will give himself to it, as Saul to persecute David,

2.

vid, and Pharaoh, to hold Israel in bondage. Hypocrites ever resume their purposes of sinning, and keep to that resolution.

3. 3. Godly men rise by a strong inclination of heart, that carries them another way: *the spirit lusteth against the flesh*, Gal. 5. 17. as when contrary streams meet, and resist one another. Others are all *flesh*, and so, though they have sometime a kinde of resolution against sin, yet for want of the Spirit a violent temptation bears them quite down.

4. 4. A godly man, while he is himself, sinneth not, Rom. 7. 20. *it is no longer I, but sin* that dwelleth in me. If he be upon even terms, still he gets the victory. Only the enemy sometime gets advantage of him, of wind, or sun; and then he fails. Or by a distemper: *the law of the members* rebelling against the law of the minde, ver. 21.

Now mark this difference. An apple.

apple-tree may have a fit of barrenness as well as a crab-tree: and a sheep may fall into the mire as soon as a swine: But a perfect heart is still cleansing it self, another (as the Swine) loves to wallow in the mire.

This of the third property of sinceritie.

4. A man of a perfect heart professeth to the mark that is before him, Phil. 3. 12. — 15. Where note:

First, that such a one aims at the top of perfection, which is conformity with Christ, whereas another sets a certain limit to himself, and cares not to grow up to full holiness, partly because he will not be at so much cost and pains, partly because he aims not at God, but himself, like one that loves not knowledge simply, but only to get profit or credit; and partly because he wants light in him, which should discover the utmost degree of perfection, which a sound Christian admires in others, and would fain imitate

4.  
Aym at  
the best  
mark:  
and

Follow  
hard af-  
ter it.

2 Joh. 8.  
Rev. 2.  
11.

5.

imitate himself. Secondly, he follows hard to the mark, makes up swarvings, repairs breaches in his heart, and every day labours to make it perfect with God: Mat. 18. 1, 2, 3. Lam. 3. 40. A cornfield will be overgrown with weeds, unless it be often lookt unto, and weeded; so the heart of man: An hypocrite falls away, and *loseth all that he wrought*: others, not looking well to themselves, may lose a part of their reward. Some are saved, but *as by fire*, 1 Cor. 3. 13, 14, 15. Consider, and husband thy time well. A man cannot do a thing exactly, except he have time to do it in: Eph. 5. 15, 16.

5. The perfect heart is a *whole heart*, and loves with a *pure love*, not for self-ends, as it is in them that *have mens persons in admiration because of advantage*: Jer. 3. 10. Hol. 7. 14. Jude 16. Not the most High was sought by the *Jews*, but corn and oile. God himself and eternall life they laid not hold on; but

but gain, 1 Tim. 6. 5, 12. Whereas it is required of true worshippers, that they *seek the face* and favor of God : and such will do so, not so much heeding other things, if they may have the Lord himself. Is he not an *exceeding great reward*? *Ruth* chose the God of *Israel* for her God, when *Orpah* went back again. *Abraham* did the like, and would not take any thing of the King of *Sodom*.

Others that believe him not Al-sufficient, start aside like a broken bow. *Jeroboam* when he was strong departed from following the Lord, and all *Israel* with him. When *Uzziah* became strong, his heart was lifted up to his destruction. Indeed such men have no constant fixed good opinion of God. It is by fits, that they think well of him : as the *Israelites* in the wilderness. *Israel* in a greivous famine will waite on the Lord no longer, 1 King. 6. ult.

6. A perfect-hearted man accounteth

2 Chron.  
7. 14.

Hof. 7.  
2 Chron.  
22. 3.  
26 7, 16.

6.



*Homo  
animalis*

1 Cor 2-  
9.

counteth the Gospel *wisdom*,  
Cor. 2. 6. yea, though the Preacher  
be not curious and quaint of his  
Oratorie: whereas he that hath a  
reasonable soul and no more, is (to  
God-ward) an imperfect man, and  
stands much upon these vanities.  
By the spirit of God, enlightning  
and sanctifying the soul, we come  
to discern the wisdom of God, and  
judg aright of it: even things which  
no natural man in the world teach-  
eth or relisbeth: *eye never saw*  
*&c.* the wisdom of God in a  
mystery, the deep things of God,  
the things of the Spirit, things free-  
ly given us of God: which whoso-  
ever hath sounded, and esteemed  
wisdom, he hath surely a perfect  
heart, having indeed received the  
sanctifying Spirit of God, v. 12. All  
teaching and reading in the world  
otherwise cannot make you under-  
stand them: as when a man looks  
on a Trade, but never sees the myste-  
ry of it; or looks on a letter, but  
understands not the sense. *Seeing,*  
*they*

they see not. And thus you shall know, whether you have the wisdom of these perfect men.

1. It will humble you exceedingly, and make you stand amazed at your selves: because it is a light that discovers a man to himselfe, with all the defects of his heart and conversation: which the knowledge of a natural man or hypocrite doth not, and therefore it puffes him up; he reproves and directs others by it, rather then himself, and indeed never knows himself by it.

2. If you know things as you ought to know them, which an unsound man doth not, 1 Cor. 8.2. knows not sin as it is, nor the promises of grace, nor life eternal: fears not God, mourns not for sin, abhors it not, seeks not earnestly for a pardon, nor knows indeed what the remission of sins is. By conversion we do not ever know new things, but onely otherwise then we did before: now we know them

Four marks to know whether we esteem the Gospel wisdom.

1.

2.

them as we ought, and are changed thereby.

3.

3. True wisdom enables to distinguish of things that differ, as custome teacheth to discern of meats or wines, Heb. 5. 14. Senses discern between colour and colour, taste and taste, sound and sound. And this infused habit of wisdom makes us know the voyce of the Shepherd, the difference of good and evil, the good and acceptable will of God, Rom. 12. 2. this is by *renewing the spirit of the mind*. Such shall discern what another cannot.

4.

4. There is a wondrous change in that mans judgment, who hath this wisdom revealed to him : to account that wisdom, which before he thought foolishness ; and that foolishness, which before he thought wisdom : as a man dis-regards what in his child-hood he magnified, and prizeth what before he made no account of. Common-tunes best please him that hath no skill

skill in musick: afterward when he hath a more skilful care, he likes those best which have more perfect musick in them. *We speak wisdom to those that are perfect.* A godly man hath another kinde of judgment then others have, or then himself had formerly.

1 Cor. 2.  
6.

SECT. 7.

*Effects of sincerity*

**N**ext we will see, what operation sincerity hath in the heart.

Six effects  
of sincerity.

I.

1. It teacheth a man to exalt God in all his waies, above himself. his own ends, or whatsoever tends to his own happiness. But unsoundness of heart is, to prefer himself before God. In every designe the Lords name onely is to be exalted and his wisdom to be leaned unto, that it may exalt us: Prov. 4. 8. Psal. 138. 13. as when a man sets another upon his shoulders, that he only

mae 2

11

only

Mat. 6.

only may be pre-eminent, and exposed to the view of all, though himself stand in the crow'd, and be not seen; so must we do for the Lord: let him be glorified, though we be as no body. Hypocrites do good works, but *to be seen of men.* *Iohn* will have his zeal for God seen of *Ionadab*, and get the praise of it to himself. But *Iohn Baptift* rejoyceth to see Christ increase, though himself decreased. *Paul* preacheth Christ, and himself their servant for Christs sake. *Moses* cares not though the people grow somewhat equall to him in gifts, by the pouring of the Spirit upon them: *envyest thou for my sake?* The Apostles are careful to reserve all the glory of their miracles unto Christ, *Act. 3. 12.* as *Iab* would have the victory and winning of *Rabbah* ascribed unto *David*.

2 Sam.  
12.

As in matter of credit, so also of profit: an upright heart cares not, though he be a loser, so that God and the Church may be gainers, souls saved,

saved, and the Gospel have a free passage. *Moses* in this respect would be blotted out of Gods book, and *Paul* separated from Christ. See Act. 20. 24. Another, so that himself enjoy his profit, ease, and liberty, cares not though the whole Church or Kingdome perish.

Lastly, for the matter of pleasure: a sincere heart will not please it self, if God may be glorified, his brethren edified, and souls saved, 1 Cor. 10. 33. though otherwise his liberty is as acceptable to him as any other.

2. Nothing moves a sincere man, but Gods command. Another is full of himself, and seeks himself, and therefore presently moves for credit or advantage. But if once he be changed, his main motive to stir, is, This is the Will of God; and for other he stands still, as a Ship be calmed: only Gods Commandements fills the sails, as Col. 4. 12. that ye may be filled with all the Will

N

of

Ps. 119.  
6.

of God. And such are perfect : having respect to *all the commandments*, not other motives : as a man regards his principall friend above all the world besides, and a servant moves for his Master, not other men. This is to be a man after Gods own heart, as David, Act. 13. 22.

How to know when we are moved to actions by Gods command.

In many actions Gods command and our own respects come together ; in doing, suffering, following our calling, hearing the Word : here the triall of sinceritie is this : Take away the odd respects, and an unsound man stands still, and lets the commandment alone : If he may not have his credit, he moves not. But a sincere heart moves still, without those respects, because it is a command of God, and without such a command he moves not, though praise or profit might be had, no more then a Mill without winde or water.

True, in the second place we may be stirred by credit or profit, namely,

ly, to carry us on with more facility and alacrity; as a servant going about his Masters business, is the more glad if other helps concur, way, weather, money, and company.

But primarily we must look to the will of our master, and go on his errand, whatever our entertainment be: as *Paul* in going to *Macedonia*, and in other occasions. Otherwise it is a sure rule: As we ought to use all Gods Ordinances, so also we may use all Gods Arguments, even the recompence of reward, riches, honour, and life, which are the rewards of humility, wisdom, and the fear of God.

And this will be a sign, that we are principally moved with Gods command; if (as good servants) we trust in God, as one wise to observe, and able and willing to recompence us: therefore in love of him we will do our work, and account that our prosperity more consisteth in our Masters good and

N 2

honour,

How other respects beside Gods command should move us.

Heb. 11.  
Prov. 3.

How to know whether we are moved principally with Gods command.



honour, then in our own. So will not a servant, that distrusteth his Master.

3. A perfect heart doth the will of God with all his might. When a man doth a thing remissly, it is a sign he doth it feignedly. When a servant slubbers over his work, it is an argument he doth it not with his whole heart. But looking to God in that we do, makes us diligent: they that love *out of a pure heart*, love *fervently*. 1 Pet. 1. 22. with all the *might*, as well as *heart*, must God be loved: we must not divide our intention: for he that will be excellent in every thing, is so in nothing. A single heart hath a single eye, and object, even God alone, and so is very diligent in pleasing him: as when a man minds one thing, all his affections and intentions are united about it, and so he doth it with all his might. I have none to love or fear, but God alone, and he is *Al-sufficient*: therefore I will serve him with all diligence.

diligence : as Psal. 27. 4. But intention in a mans own affaires, and remifness in Gods, is ever a sign of impuritie : it is but eye-service : if the heart were right, it would employ the thoughts, speeches, and actions about the things of Gods Kingdome : if holiness were his Element, it would still be doing something that tends that way.

When a man doth a thing exceeding diligently, we say he doth it for his life : But the favour of God (to a new-born Christian) is his life, while he pleaseth him, and enjoyeth him : thence so great diligence in his holy service.

4. A man whose heart is perfect with God, suffers every grace to have his perfect work : as patience, to endure *all trials*, poverty, disgrace, imprisonment, and the rest, Jam. 1. 2, 3, 4. Where the heart is not sound, nature will make a stand somewhere, and not suffer such or such an evil, or not go to the journeyes end, as Heb. 12. 1. but stay where

Holiness  
the element of  
an upright  
man.

4.  
Graces  
not to be  
restrained,  
damned,  
or barred  
up, but  
suffered  
to have  
their perfect  
work.

Patience.

Faith.

Rom. 4.

29, 30.

a rub meets it, or thorney way. Here patience hath not her perfect work. In the Saints also it is interrupted by some impediment, or distemper of the soul: as we see in *Job*. A good spring is sometimes hindred from running: and a good drug from working. But ordinarily every grace will have its perfect work. As patience, so faith: where the heart is unsound, faith will carry one far, but not to the end of his way, as we see in *Amaziah*, (*2 Chron. 25. 7, 8, 9*: compared with vers. 15, 16. and vs. 23. he did what was right in the sight of the Lord, but not with a perfect heart. The like of *Rehoboam*, Chap. 11. 2, 3, 4. But *Abraham* beleived perfectly, for receiving *Isaac*, and afterward for sacrificing him. True faith doth not pick and chuse, take one promise, and leave another: believe one threatning and not another; lay hold on one Commandment, and reject another: Ever a signe of an unsound heart.

True

True faith hath ever an aptness at least to go through the work: onely it is hindred sometimes by some intervenial impediment, distemper, passion, fear, or the like, as in *David*, *Moses*, and *Peter*. A perfect eye sees not well in a mist. A perfect hand shakes in the fit of a Palsey: and in an Ague a perfect taste distinguisheth not one thing from another.

Likewise knowledg of the truth hath a perfect work in a perfect heart, and withholdeth not the truth in *unrighteousness*, as unsound men do, *Rom. 1. 18*. it is not suffered to walk abroad into all the corners of the soul, or at least into the outward courts of their conversation, but of some things they are *willingly ignorant*, as *2 pet. 3. 5*. They might by the light they have, prevail against the objections of *Atheism*, but will not. It is ever an ill signe, when men *wink*, and will not take notice of the truth, nor suffer their understandings to be

Know-  
ledg of  
the truth.

Mat. 13.  
15.

N 4

informed

informed. A sincere heart willingly lets in the light, even into every corner of it, for that it would be perfect, and spare no sin, but bring all to the minde of God, Joh.

3. 21.

5.

5. Sincerity of heart, breeds peaceableness and quietness of spirit, Jam. 3. 17, 18. But when the heart is impure and unsound, it is also froward, awkward, contentious, implacable towards men, and yeelds not the good fruits which God requireth. Wicked men are as thorns, saith David: a man knoweth not well how to deal with them. Devils which are the most impure spirits, are most full of envie and malice. Christ had the most pure heart, and so was most gentle towards others. The reason is: an unsound heart ever hath in it strong lusts, and eager desires, which are unruly, unyeelding, and causes of implacableness: like a Woolf or Tyger, though used most kindly. But when an heart is cleansed of them,

benignitatem

† M

it

it grows to a quietness, both within and without : like the meek and gentle sheep, though used most roughly.

Now therefore such a one will yeeld to God in his providence, and in the evill dealings of men, will neither murmur against God, nor fret against men. Grace hath quieted the heart, which before was as the raging Sea, to cast up mire and dirt.

6. Sincerity and pureness of heart is able to see God, Mat. 5. 8. being cleansed from that dross and corruption, which before hindered it from seeing him.

1. In his Attributes : of power, wrath, goodness, and mercy : thus Moses saw more in God, then he could in Pharaoh, and therefore chose him rather then Pharaoh for his favour.

2. In his works of providence : Jacob saw God in all the children, cattle, and substance he had gotten : God hath graciously given them.

6.  
To see  
God in  
his Attri-  
butes.

Works of  
provi-  
dence.

N 5

Iob

Directi-  
ons.Ordi-  
nances.

Job and David saw him in all their calamities, over-looking the instruments.

3. In his guidance and directions when others walk in darkness, Believers look upon their fiery cloudy Pillar, and see which way they should go.

4. In his Ordinances: they hear the word, as the Word of God, and discern the Lords body in receiving the Sacrament, &c.

**God enters into Covenant with all the faithfull.**

**T**He Lord, for the greater comfort and encouragement of Abraham to be faithful, not only tells him he is All-sufficient, but that he is willing to binde and engage himself to do him good, as by Covenant, compact, and agreement: so that he is no longer at liberty, but 1. in Covenant with him and his seed,

seed, 2. the Covenant is not temporary, but everlasting, as is more fully expressed, v. 7.

*God enters into Covenant with all those that are faithful.*

There is a double Covenant, one of works, which runs thus, *Do this and live*: the other of grace, which faith, *Believe and thou shalt be saved*: Take my Son for thy Lord and Saviour, Accept the gift of righteousness in him, and I will be thy God: this is here meant.

There is a three-fold difference between them, 1. Cor. 3.

The first Covenant was a *ministration of the letter*, a naked Commandment, carrying with it, no aptness or disposition to keep it.

It bred enmities and strait fear, looking on God as an hard master, and at the law as an heavy yoke, and therefore wishing there were no law, as a Bond-slave runs from his Master. *Hagar engendred to bondage. Sinai was full of terror.*

And

*Doctr.*

God enters into Covenant with all those that are faithful.

Covenant of works and faith.

A three-fold difference.

1.

2.

Gal. 4.  
22.



Heb. 12.  
18.

And lastly, it is a *ministration of death*, namely by the curse to them that keep it not: and so a man is affected to God, as an enemy that seeks his destruction. All which comes to pass, not because the law of God is a cruel deadly law, but by the infirmity of the flesh: as it is the brittleness of the vessell, that it breaks when thrown against a wall.

On the other side, the Covenant of grace is a *ministration of the Spirit*; of love, freedom, and *righteousness*, and of *life* for that it shews the guilty a righteousness to satisfy the law, and a way to obtain a pardon: whereby appears the great goodness of God, who freely ordained this salvation: and hereupon the sinners opinion of God is changed, to wit, that he is a God exceeding full of mercy and compassion: so the heart melts and relents towards him, becomes a soft heart, and is not halled to obedience, but comes on with cheerfulness

ness and ingenuity; as when a servant seeth himself used as a son: the law is only a profitable direction for our own good: And now comes the Spirit of God into the heart, to write the law there, Heb. 8. 8, 9, 10. 2 Cor. 3. 2, 3. Which Metaphor may be expressed in three things:

1. There is an expression of every command in the heart: as when character answers to character, print to print, wax to the seal: a law within answerable to the law without: an aptness, inclining to keep the law in all points, in some measure, Rom. 7. 22, 23.

2. It is a firm impression: not only as an acquiescent habit, but ingrafted as a natural disposition, rooted and riveted in the heart as letters ingraued in Marble; it shall never wear out again, as things written in the dust, but be perpetual.

3. The ink is the Holy Ghost, and it comes originally from Christ: though Ministers write, yet Christ holds

The Metaphor of writing the law in mans heart, explained 3. waies.

1.

2.

3.

holds their hands, and applies all: the *Epistle* is his. And it is *visible*, both to God and man, *evident to all men*, 2 Cor. 3. 2.

Now it is the same Covenant of grace, both in the Old and New Testament. Only the difference stands thus:

Difference of  
the Co-  
venant in  
the Old  
and New  
Testa-  
ment.

1.

3.

3.

1. It is larger in the New Testament, even extended to the Gentiles: not confined to the *Jews*, as then it was.

2. It is clearer: then it was in types and shadows, blood of beasts, incense, washing of water, other rudiments which were their A.B.C. to lead them to Christ: now his death, satisfaction, and sanctification are far more evident, and we worship the Father in Spirit and truth. Things are seen more plainly in their substance, then in painting or prospective glasses.

3. It is stronger: this makes perfect; as the other could not, being weak and unprofitable, and therefore disannulled, Heb. 8. 7, 13.

4. It

4. It is more firm : being established by an oath, and by the death of the Testator (not the blood of goats;) as we see in the seals put to the Covenant, Baptism and the Lords Supper, Exod. 24.8. *the blood of the Covenant.*

4.

5. It gives more knowledg : that (in comparison of the law) they shall not need to teach one another, Heb. 8. 10. And it contains *better promises* : not meddling with *Canaan* and outward prosperity, but salvation, remission of sins, and sanctification of the Spirit. And now there is a larger effusion of the Spirit, not by drops, but in abundance : as there is more *truth* and knowledg, so there is more *grace* that goes with it. Ever saving knowledg carries grace with it proportionably.

5. 1

Heb. 8.

6.

Joh. 1.

17.

6.

6. It hath a better Mediator : even Christ, who hath both declared this better Testament, and by his intervention hath reconciled the disagreeing parties, and undertaken  
for

for both sides : On Gods part, that these and these things shall be done, which he hath *promised* : On our part, to give satisfaction by his own death, and make us obedient to his Father,

*Use. I.*  
The  
goodness  
of God,  
to make  
a cove-  
nant with  
men.

Pl. 113.

1 King.  
22.

Now consider hence the great goodness of God, who being so holy and glorious would please to enter into covenant with us, so sinful, vile, and miserable. A mercy that cannot be sufficiently considered of by us. Covenants make unequal persons equal: as *Jonathan and David*. The Lord *abaseth himself*, when he looks thus upon things below : and we may well wonder, as he, *Seems it a smal thing to be son or daughter to a King?* It is reckoned a great advantage, to have allyance, or be in confederation with strong Princes: for all is common between them, *my people as thy people, my horses as thy horses* : By the Covenant we have interest in all Gods Attributes: and seeing he hath made a League

League with us, both offensive and defensive, it is for his honor to ayde us and scatter our enemies. Magnifie then the Lords goodness, and your own happy condition by the Covenant. As he is not ashamed to make you his people, so be not you ashamed to call him your God. Profess it, and make it good on all occasions.

Use 2. Seeing the Covenant of grace is the administration of the Spirit, labour to get assurance of the forgiveness of your sins: which is also the best way to get the heart renewed, and perform duty, namely by the infusion of the Spirit. 1 Pet. 1.4. Heb. 9.14. Gal. 3. 2,5. and 5.6. As you grow up in the assurance of Gods love, so you shall better beat your strong lusts, and love the holy commandments of God, which otherwise you will look upon as enemies, and there will be a quarrel between your hearts and them. An heart softned, and reconciled to God,

Use 2.  
To get  
assurance  
of for-  
giveness.

God, willingly closeth with the commandment as soft clay with the mould, But an hard heart, as a hard stone, receives no impression.

So that the best way to amend ones life, is, to lay hold on the Covenant, and get assurance of forgiveness, which softens the heart, and works in it a disposition answerable to the law of God; and not as moral men, this is a duty, this I resolve and vow to do, &c. Only this covenant of grace takes off the difficulty of Gods commands, fitting the heart thereto: as the sun warms and enlivens, by pitching his beames on a thing with some continuance. Without it there is a fight between the heart and the law, and the law kills the heart, and causeth sin: for without law there is no transgression. It is onely the blood of Christ, that purgeth from dead works: forbidding, and curing them. A man by his own strength cannot prevail against

2 Cor. 3.

6.

Heb. 9.

14.

against a lust : that is to be done  
only by the death of Christ, into  
which we are baptized, Rom. 6. 1,  
2, 3. And he that hath the strong-  
est faith, hath ever the holiest heart  
and life. Sanctification ariseth  
from justification. The blood of  
Christ hath a power in it, to wash  
us both from the guilt of sin, and  
the stain of sin.

3. See hence, that spiritual things  
are better then temporal ; these are  
*better promises*. It is better to be  
rich in grace, then in the world.  
You may well change away world-  
ly goods for heavenly. 1 Tim. 6.  
17, 18, 19. *I know thy poverty, but  
thou art rich*. If there should be  
made an estimation of men, as  
sometime among the *Romans*, they  
should be esteemed the more excel-  
lent men, who abound in grace, and  
in knowledg, and have right to  
those great promises of God, whose  
favor maketh rich, whose grace  
healeth souls, whose Spirit fashions  
the heart to the best condition, and  
in

Use. 3.

Spiritual  
things  
better  
then tem-  
poral.

Rev. 2. 9.



3. Joh. 2.

in whose hand our life and waies are. We should not be offended at the low estate of the Church at any time; which in the outside is poor, yet makes many rich; as sorrowing, yet alwaies rejoycing. And for particular Believers, many times (according to *Gaius* prosperity) the soul prospers best, when the body or outward estate fares worst. In the Churches infancy was greatest store of temporall promises: and still it is a sign of childishness, to account outward prosperity the better condition.

When you out-grow such opinions, it will be a sign you are grown up to more strength: as *Solomon* in age, when the wisdom of experience was joyned with his infused wisdom, esteemed all worldly matters meer vanity, and pronounced this the whole of man, to fear God and keep his Commandments.

*Use 4.*  
To know  
on what  
ground  
we look  
for salva-  
tion.

4. I learn hence, on what ground you expect salvation, and the fulfilling

filling of all the promises : even the Covenant of grace. This is the greatest point, that either we can deliver, or you hear. It is the foundation of all your comforts : the corner-stone, on which all the Saints have ever built : the only ground, why we believe or hope for any good from God.

And all we teach you daily, is but Conclusions drawn from this Covenant. It was first preached to *Adam* : the Lord shewed him his sin, and the curse due for it, and then sets an *enmity* between him and the Serpent, they must fight it out, whereof the issue will be, A certain seed of the woman shall utterly overthrow *Satan*, even breaking the head of the Serpent ; but the Serpent shall only bruise his heel, a light and temporary affliction, both in the head and members. By vertue of which promise, the Church continued till *Abrahams* time : and then the Covenant is renewed, as here, and, *In thy seed shall*

Gen 3.

15.

shall all the nations of the earth be blessed. To clear all, mark what follows.

SECT. 9.

*The Covenant, Condition, Confirmation, and Parts of it, and Objections of the Jews against it.*

The Covenant made with Abraham.

**V**Hereas the Lord said, he would make his Covenant with *Abraham*, afterward he tels him of a seed of his own, in whom the blessing of the Covenant should be derived to him, being a King, Priest, and Prophet (and all blessings in old time were conveyed to Gods people by these three, Kings, Priests, and Prophets:) who, as he should be the son of *Abraham*, so also indeed he was the Son of God, and heir of the world, and had power in his hand to bless all Nations: Likewise he would give his

his Spirit to *Abraham* and all Believers, and by him communicate all his offices to them, to be Kings, Priests, and Prophets unto God. A resemblance whereof *Abraham* had in *Melchizedek* (a type of Christ) who came to him after his victory, and blessed him, bringing him bread and wine; as an earnest that he should be heir of all things: so that *Abraham* refused the King of *Sodom's* gifts, relying on Gods Covenant for a blessing, and in way of homage gave *Melchizedek* *the* of all, signifying the glory and obedience that should be given to God, and his Christ, as the Author of all blessings, a Priest for ever, after the order of *Melchizedek*.

Now the condition required of *Abraham* is, that he believe such a *Messiah* should be sent into the world: for triall whereof he is put to it, to believe he shall have a son of his own dead body, and *Sarah's* dead womb: and to believe he should inherit *Canaan*, when he had not

The condition of it is faith.

Gen. 15.  
4. 6.

not one foot of it in possession. *Abraham* believed both, and so the Lord accounted him a man fit to make a Covenant withall. Not that this was his *righteousness* before God: (for God told him of a son out of his own bowels, that should be *his heir*, and bring the  *blessing*;) but that habit, that grace of faith, that believing disposition in him, whereby he was able to believe that promise, this was *reckoned to him for righteousness*; first and chiefly looking to the *Messiah* promised.

Afterward; when *Abraham* gave the like proof of his faith, by sacrificing *Isaac*, believing God was as able to raise him from the dead, as make him of dead Parents; hereupon the Covenant was again renewed, Gen. 22. 16, 17, 18. So of every one that will be partaker of the Covenant, the Lord requireth faith in Christ, promised in the law, and since that time exhibited: that he will bless us, give us remission of sins,

sins, mortific our lusts, make us heirs of all things, and partakers of his Kingdome, &c.

Who so now believeth God, shall be put within the Covenant. That on which all the promises hang initially, is nothing but believing. And the reason why all is suspended on faith only, is

1. Because true faith is never solitary, but draws with it all other graces. He that believes God, hath a good opinion of him, and loves him. He that loves him, must needs be full of good works. *Abraham*, believing God to be Al-sufficient, an exceeding great reward, a sun and a shield, left his Country and all things, to cleave fast unto God. His faith whereby he was justified, was joyned with good works, *Jam.*

2. The condition of obedience (to lay hold on the Covenant) would still have failed, as it did in *Adam*, who if he had been tryed with another Commandment, and

And why?

Reason.  
1.

2.

O

another

another would have broken it. So should we also. Only faith makes the promises sure to us. Otherwise Christ and the Covenant of grace had been spared, Gal. 3. 21.

3.

3. Nothing but faith can answer the Covenant, which is not a Commandment, but a promise, *In that seed all Nations shall be blessed.* Commandments are answered by obedience, promises by faith: and we know the Covenant consists of promises.

4.

4. It is by faith, because the Lord would have it go by free-grace, and not of debt. He deals with us as with sons, not servants; payes not wages, but gives an inheritance: And so all boasting is excluded. He that rejoyceth, must rejoyce in the Lord. And when the Creature rejoyceth in it self, and will stand on its own bottom, it is thereby divorced and separated from God.

The Confirmation  
of the  
Covenant

Next, let us see the Confirmation of the Covenant: for that man's heart

heart would be apt to say, who am I, that the great God should enter into Covenant with me, and give me such a blessing? Therefore hath the Lord confirmed it,

1. By his promise, which is a sure Word.

1.

2. By his oath, *By my self have I sworn, saith the Lord.*

2.

3. By the death and blood of Christ, Gal. 3. 13. Heb. 9. 16.

3.

4. By the seals of Sacraments,

4.

Circumcision and Pascheover, the Bow in the cloud, and other: Rom.

4. 11. Which is not so much to

confirm the promises on Gods part,

but to help our faith, whom when

the Lord findes in his house at any

time, he might ask us what we do

there? But, Lord we are in Cove-

nant with thee, and behold, here

are the signs and seals of it upon us,

we have the circumcision of the

heart, as well as of the flesh; we

taste the sweetness of Christ, as well

as receive the outward elements, we

are going out of the *Egypt* of un-

O 2

godliness,



godliness; we are weary of *Satan's* bondage, and desire a blessed freedom in Christ; we cleanse all leaven out of our hearts, &c. Where the Lord sees this to be real, and not in profession only, he remembers his Covenant, and acknowledgeth these Confirmations of it, as good and sufficient. So that no alteration shall be made, nor need we doubt of performance.

The Parts  
of the  
Cove-  
nant 3.

Now for the Parts of the Covenant; they are three, according to the three Offices of Christ, to whom the promises are immediately made.

I.

1. By his Priesthood he gives remission of sins, which therefore we should believe, and draw near in full assurance of faith; this Priest being far more excellent then the Priests of the Law: Heb. 10. 22. with 7. 25, 26. They offered first for their own sins, and then for the sins of the people, and were faine still to repeat their offerings: so doth not Christ: therefore

amibog

now

now why should we make question?

2. As a Prophet, he teacheth us knowledg: *All thy children shall be taught of God.* And Christ teacheth otherwise then men: even the heart, and the heart to burn within us: and by him we shall know things as we ought to know them, which others do not, 1 Cor. 8. 2.

Go to Christ, and he will teach thee to know sin as thou oughtest to know, namely to hate it, to be amazed at the vileness and filthiness of it, to feel its weight, to bewail thy estate, and get a pardon: To know God as thou oughtest to know him, even according to his excellency and beauty, so as to be enamoured with him, and love him with all thy heart, soul, minde, and strength: To know afflictions as thou oughtest to know them, the nature, use, and end of them, and so as to be patient under the burden: To know pleasures,

2.  
Esa. 64.

O 3

tures,

Christ as  
King  
doth. 3.  
things of  
the Co-  
venant  
for us.

1.

2.

2. Sam. 1.

Rom. 14.

17.

3.

ures, lusts, and every evill haunt wherein thy heart is held inordinately, that a divorce may be made: It is the Covenant of God so to do for thee: Go and claim it of Christ, it shall be done.

3. As a King, he will perform the clauses of the Covenant;

First, to subdue unruly affections and sinful lusts, as so many enemies, and set up his own government in thy heart, by putting his Law into it, to answer the law that is without, Heb. 8. 10. Jer. 32. 40. Deut. 30. 6. And then a man is made a King unto God, and commander to himself.

Secondly, to give his Subjects abundance of spiritual joy, and inward peace, as Saul clothed his people with scarlet; the Kingdome of God is righteousness, and peace, and joy in the Holy Ghost. And outward peace also is promised, but not absolutely.

Thirdly, to give victory over all enemies, both spirituall and corporall;

poral: Luk. 1. 74. And to *Abraham* was said, Thy seed shall possess the gates of their enemies. Go and challenge this promise of the Covenant, and so far as it is meet for thee, even outward enemies shall be spoiled for thee.

But to all these Branches of the Covenant there is one thing common, and that is the gift of the Spirit, covenanted in *Joel* 2. 28. *Act* 2. and *Esa* 44. 3. This makes us able to do all the other, and is indeed the life of them. Christ himself was anointed with the Spirit *without measure*, that he might do for us the Office of a King, Priest, and Prophet. And that which makes us partakers of them, and of all the priviledges of the Covenant, is the same Spirit, where-with we are anointed according to our measure.

*Objections against the Covenant.*

1. Is it not said every where, that they who obey and fear God, shall live? *Ans.* It is impossible the

The giving of the Spirit, a part of the Covenant.

*Job* 3. 34.

Jews Objections, answered.

Covenant should stand and be established by the law, because the law was given 430. years after the Covenant, Gal. 3. 17. But especially, because we are not able to keep the Law: no nor *Adam* in innocency, when he was much stronger then we.

And all that terror at the giving of the law, was only an expression of that fear, which the law of God puts upon every mans conscience. There needed then a Mediatour to go between God and the people: and this signifies that none is able to come to God, by yeelding obedience to the law, but hath need of a Mediatour.

2.

2. We have a Priest, sacrifices, rites, washings, and other ceremonies of the Law, whereby we were wont to be saved, and why not still?

*Answ.* No: these alway did no more but cloath and set out the Covenant of grace, types, shadows, oldness of the letter, shell or sheath, bark

barke or rinde in which none should stick, but look to Christ himself who is the kernel and substance of them. The ignorant Jew sees not the body for the clothes.

By all which we see the meaning of the promises made to *Abraham*. To Christ they are made *primitive*ly and originally, who is the seed that should bless all nations: and he hath the *active part* committed to him: But to *Abraham* and us they are *derivative* promises, and in the *passive part*; we shall have the effect of Christs Priest-hood and other offices made good to us; which is, while we become the children of *Abraham*, according to faith, not flesh.

Of old none were within the Covenant, but they that descended of *Abraham*, or were ingrafted into him, as Proselytes. And still there needs an *ingrassing into the stock*, that we may receive the promises made to *Abraham*, Rom. 11. 17. Thus all Believers are Prose-

lytes, as it were : and all Nations are blessed in *Abrahams* seed.

*Object.*

True, it is required of us, that we repent and believe, and be renewed in the spirit of our mindes, which God in the Covenant promisseth to give us, Ezek 36.26. But we must understand, that the *action* and performance of these things is ours, but the *ability* whereby we do them, is of God : by the power of Christ, the habits and graces themselves are planted in us, but the *actions* are from us.

*Ans.*

### SECT. 10.

*How to know we are within the Covenant.*

How to know whether we be in the Covenant or no.

**T**Hese waies may this be known. By faith : as *Abraham* believed God, and was reckoned so be in Covenant with him. And it must be a faith that works by love. Gal. 6. A dead or counterfeit faith avails nothing. A woman may

may think her self with child, and be deceived, unless in time the childe move and stir. True faith ever is operative: as we see in *Abraham*, casting out one son, offering up another, and doing whatsoever else the Lord bad him to do. And mark, it works *by love*: An hypocrite may do great works, preach the Gospell, give all to the poor, give his body to be burned, or the like, and yet *not have charity*.

But one the other side, the least good work done *in love* is accepted, a signe of faith, and a token thou art within the Covenant: thou wouldest please God, honour him, maintain communion with him, testifie thy delight in him, &c.

2. If you be *in Christ*, and have his Spirit; *In thy seed shall all Nations be blessed*. And if *any man have not the Spirit of Christ, the same is none of his*. This Spirit of the son, must both make us like him, and also testifie he is our God; and



Triall  
whether  
we have  
the Spirit.

I.  
Spirit of  
bondage  
sets the  
law on  
work,  
and af-  
flictions.

1 Sam.  
13. 13.  
Ezra. 10.  
9.  
Act. 3.  
17. and  
16. 16,  
7.  
And  
teacheth  
to know  
Christs  
love.

we partakers of the Covenant. See this evidence of being in the Covenant, Eph. 1. 13, &c. And there be two places, which shew whether you have the Spirit or no: Rom. 8. 15, 16. and 1 Joh. 5. 8. Which try by the Antecedents, Concomitants, and Consequents.

First, the Antecedent of having the Spirit of Christ is, *the spirit of bondage*; it is the common condition of Christians, to have it *once*: but (saith the Apostle) you have not received it *again*. At first it works fear, and drives out unto Christ: and without it the Law it self works not for good, though you hear al the *curfes* and threats of it ten thousand times over: no nor the *execution* of the Law, in all the judgments it denounceth, and afflictions which God sendeth. It is the *spirit of bondage*, and fear raised thereby, that prepares men for God and Christ. It is this that teacheth us to know the love of Christ, what he hath done and suffered, and what deliverance

deliverance he hath wrought for us. If thou never yet hadst the *spirit of bondage*, thou never yet knewest the love of Christ throughly, nor ever hadst the seed of grace sown in thy heart: for, who sows before he plows? or who makes a new impressi- on before he hath blotted out the old? Only this *spirit of bondage* is in a different measure on men: on some more, where he means to be- stow more grace, or more comfort of the Spirit of Adoption; on some less, where the Medicine comes and heals quickly: on all some, more or less. None cared to look to the brazen serpent, till he was stung with the fiery serpents. We are all in a dead sleep, till a- wakened by the terrors of the Al- mighty.

The woman went not to Christ for healing her bloody issue till all was spent: nor we, while we think we may subsist well enough with our sins. *Isaiah* would not go to *Absalom*, till his corn-field was burnt

Different  
measure  
of it.

How to  
know we  
have had  
the spirit  
of bond-  
age.

1.

2.

Three  
things  
go toge-  
ther with  
the  
Spirit.

burnt down : nor we to Christ (our City of refuge) till the Avenger of blood pursue us. True, it seems bitter to be under such a bondage : but indeed it is no cause of dejection, but of comfort, if it produce the effect, for which the Lord sends this *spirit of bondage*. One end is, to bring us home to Christ; we may deny our selves, take Christ on any condition, serve, love, and obey him. Another, that that we may rightly apprehend the bitterness of sin, to hate it, fear it, and abstain from it. Parents correct not their children so much for what is past, as to keep them from committing the like fault again. And so the Lord dealeth with his children. The spirit of bondage is not to satisfie for sins past, but to prevent sins to come.

Secondly, the *Concomitants* of the Spirit, are three :

1. The *testimony of Christs blood*: whether hast thou belieyed in the *Blood*, the sacrifice that Christ offered,

ed, and the word of promise, which is both true in it self, and good unto thee? and hast seen, that without this blood thou art undone? and wilt not lose thy part in it for the best and worst things of the world? In this very hour thou entredst into Covenant with God and recievedst the Spirit of his Son. This is the witness of the blood.

2. The witness of the water: joyning sanctification with Justification: no more to wallow in the myre, Eph. 5. 26. The blood of Christ hath vertue to take away the guilt of sin: hath also a *pleasing* vertue in it, to purge the conscience from dead works. And faith in the blood, which for the receiving part is alike in all Believers (all receiving Christ, with all his benefits) doth also, for the working part, as it grows stronger and stronger, bring more and more holiness into the soule. A good testimony, that Christ, and his Spirit, and Covenant,

2.

Eph. 5. 26.  
The blood of  
Christ  
hath  
vertue  
to  
take  
away  
the  
guilt  
of  
sin  
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conscience  
from  
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works

100

venant,

1 Joh 3.  
3.

21.

Eph. 1.  
13, 14.  
Testimo-  
ny of the  
Spirit;  
What.

venant, and all is ours, and for our good.

3. *The Witness of our own spirit*, gathering conclusions from the two former: I believe in the blood, and purifie my self, therefore my hope is a lively hope, and I shall be saved. Mans own spirit by it self may deceive him, but being enlightened and sanctified by the Spirit of Christ, it cannot, as is said, *If our hearts condemn us not, we have confidence toward God.* It is not a single testimony, but *those three agree in one.*

After these things thus believed, comes the Spirit of Christ, and seals up such a one to the purchased inheritance: which is a divine impression of light, and an unexpressible assurance that he is the child of God: none knows it, but he that hath it. It is better felt, then expressed, Rev. 3. 17. Joh. 14. 21. If there were not some Christians that did feel and know it, you might believe there were no such thing, but

but only that it were a fancie and enthusiasm.

But herein it is distinguished from all such fancies, because it is after the testimony of blood and water. He, with whom Christ will *sup*, doth first *open* unto him. He that feeds on the hidden *Manna*, doth first overcome temptations, lusts, and untruly affections. In others it is but a delusion.

Thirdly, there be six *Consequents* of the Spirit.

Rev. 3.  
10.

3.  
Conse-  
quents  
of the  
Spiri-  
t, six.

Col. 4. 2.

1. A spirit of prayer. To come and cry *Abba Father*, with fervency, as one that is acquainted with God, and can wrestle with him, and continue in prayer, and watch thereunto with all perseverance, and prevail with him as *Jacob*, being mighty in prayer. which none can do, but he that hath the Spirit of Adoption, and of a Son. The world knows not this spirit of prayer; and therefore, whatever forms they have in times of peace, yet in extremity they tremble at Gods

Gods presence, and flie from him, Isai. 33. 14. Job 27. 8, 9, 10. Indeed they never *delighted in God*, nor is there any love between God and them, as between father and children.

True: wicked men will seem to pray in great troubles: but it is only as the thief cryes to the judg at the Bar: they come not to God out of love to him, but only are forced by their own extremity. Or it is only a lip-labour.

2. Love of God, and of Christ: which comes partly from *knowledge*, that Christ hath shewed himself to the soul by the witness of his Spirit, so that it cannot but love him; and in Heaven where we shall know him perfectly, we shall love him perfectly: and partly from his *kindness*, who when we were condemned to dye, passed by, and sayd, *Live*; the heart overcome with this kindness cannot but love him again as Ps. 18. 1, 6.

3. Cleansing of the heart, 2 Cor.

7. 1.

Ezek. 16.  
6.

7. 1. Where any lyes wallowing in  
lusts, such never received the Spirit  
of adoption: nor the *lively hope*,  
1 Joh. 3. 3: nor the *assurance of*  
*faith*, but only a presumption, Heb.  
10. 22. False comfort ever breeds  
sinful security, and a loose walking.  
Another, refreshed with flaggons of  
wine, must needs break forth into  
good works and holiness of life.

4. Peace and joy: called the joy  
of the Holy Ghost: Rom. 14. 17. & 15.  
13. Where a man receives the wit-  
ness of the Spirit, there follows in  
the heart a wondrous quietness and  
calmness. But till then, horror of  
conscience falls on him, as on Adam,  
when the Image of God was gone.  
One good look from God, is worth  
more then all the wealth in the  
world. Yet, the comforts of the  
Spirit were more to the Disciples,  
then Christs own corporal presence.  
It is better that Christ should dwell  
in our hearts, then in our houses.  
This peace passeth all understand-  
ing.

5. Humility,

W  
Cant. 2. 1

5. 1

6. 1

7. 1

8. 1

9. 1

10. 1

11. 1

12. 1

13. 1

14. 1

15. 1

16. 1

17. 1

18. 1

19. 1

20. 1

21. 1

22. 1

23. 1

24. 1

25. 1

26. 1

27. 1

28. 1

29. 1

30. 1

31. 1

32. 1

33. 1

34. 1

35. 1



5.

What it  
is that  
makes  
good  
men vile  
in their  
own eyes.

5. Humility: a man is never so humble as after he hath received the Spirit of promise. The best men are worst and lowest in their own eyes: even to *loath themselves*, as the Covenant runs, Ezek. 36. 31. Presumption puffs up, but this puts a man quite out of conceit with himself, for that the Lord comes as a Sun, and shews him those corruptions which he never saw before; that he wonders at himself, how he lived so long with himself, and yet knew himself no better.

6.

Though  
the Saints  
may have  
fears and  
terrors  
after con-  
version,  
yet they  
receive  
not the  
spirit of  
bondage  
again.

6. They that have the spirit of adoption, never receive the spirit of bondage again, Rom. 8. 15. They are no longer under a School-master, Gal. 3. 15. At first the Law (having set hard tasks, which a man is not able to perform) drives him out unto Christ to perform them for him; but being in Christ, he is no more under the Law, but under grace. It is true: Gods children, after conversion, by falling into sin meet with terrors, as *Iob* and *David*; namely

to

to awaken them, quicken them, and make them come home to Christ, as at first they were brought home by the spirit of bondage; Yet never do they receive the spirit of bondage again; that is, to be to God, as a servant is to an hard Master; but still they have the spirit of a son, and a perswasion that God is a father, which never leaves them altogether, but the Spirit which brought them in at first, shall do his work again, to reduce them from their wantonness.

This of the second means, to know whether we be within the Covenant. The third is our own knowledg: Heb. 8. 10, 11. Which hath two properties:

1. True knowledg (which Christ teacheth as a Prophet, and not the Minister alone) circumciseth the heart, and dissolveth the dominion of sin: Eph. 4. 22. The root of lust is errour: when Christ takes away the foundation, the lust dies, and the devils work is dissolved: v. 2.

First,

3.

Two properties of knowledg which issue from the Covenant.

I.

1 Joh. 3.  
16.

Phil. 3. 7,  
8.

None but  
Christ  
teacheth  
to know  
the vani-  
ty of  
earthly  
things.

First, *the lust of the eyes*: Christ teacheth the soul, there is no such excellency in riches as naturall men conceive, and expect from them; but that they are *dross and dung* in comparison of himself; and therefore why should the eye or heart be set upon them? so this lust is dissolved, there is an end of it, the soul no more seeks wealth in the manner it did, but only to do good, and further the reckoning, and redeems time from worldly to better things.

Secondly, *the pride of life*, honor, dignity, place, applause: a lust which much captivates a man, till Christ teacheth him the vanity of those things, and then he follows no more after such bubbles.

Thirdly, *the lust of the flesh*, sometimes thought to be the only life of a man, but by Christs teaching is disgraced, the filthiness and bitterness discerned, and so the lust is dissolved, as that which *fightes against the soul*: 1 Pet. 2. 11.

2. When

2. When Christ hath written the law in the heart, there follows a wondrous readines and forwardnes to obey God: the man would live in no other element: whereas before the commandment was very hard; by this habit planted in the heart, it is become easie, and the man made *a law to himself*; 1 Tim.

1.9. The old Byas of lusts is knockt off, and a new Byas set upon the soul, to bend it toward God, his Image, waies, and fellowship: that things are not done of necessity, for fear and threats, but of love, and the gracious disposition of the soul: and if the man might have his wish, as *Solomon*, above all things in the world, he would wish to have a greater measure of the Spirit, lusts better mortified, Gods Image more renewed, &c.

SECT.

## SECT. II.

*Other brief Notes concerning the Covenant.*

Take the  
present  
opportu-  
nity to  
lay hold  
on the  
Cove-  
nant.

**O**Ne chief difference between the Old and New Covenant is, that now there is a larger extent of it; without which none of us should ever have heard of it, and now is the time wherein the Lord brings it home to us. Take heed therefore of refusing the acceptable time, and of not coming in when the door of grace is open. Learn by the example of the foolish Virgins, There are times wherein God offers grace, and afterward offers it no more: never after this life, not alwaies in this life: *Israel* upon rebellion in the Wilderness could not enter into *Canaan*, and still there are certain secret times which God reserves to himself, and none knows but himself; after which he offers grace no more.

Beware

Beware then of delaies, which every where are dangerous, but here most of all: to morrow and to morrow, mar all: these little distances deceive us: we think because it is neer us, in short time to do it, and so are deluded, as when children follow Butterflies that hop a little farther, and a little farther, till in conclusion they take them not at all: and in the wheels of a Chariot, all day long the second runs neer the first, but never overtakes it. Take heed of procrastination. It is very likely, that as the mercy in the New Covenant is far greater, and the contempt likewise, so the Lord will not wait so long now for men, as heretofore, but be more quick and peremptory in rejecting them.

Remember also the frailty and brittleness of this life, the danger of losing the opportunity, the liberty of the Spirit who breatheth where and when he listeth, the readiness of God now to receive us,

P the

PL 95.

11.

2.

Make use  
of the  
Cove-  
nant to  
receive  
comfort.

Labour  
for more  
know-  
ledg of  
the Cen-  
tents of  
the Cove-  
nant.

uncertainly how long he will wait, and the unrecoverableness of the time when once it is lost. Consider, and beware lest the Lord *swear in his wrath you shall not enter into his rest.*

Note again, that the cause why God makes a covenant with man, is, to give him strong consolation, that he will do him good, and makes him to know it. Lay hold then on the Covenant for this purpose.

When faith hath a promise to close withal, apply and make use of it: v.c. in matter of justification, to believe the forgiveness of great sins; of Sanctification, to claym and believe the healing of strongest lusts; and of bestowing outward blessings, or removing of evils. Build upon the promises for every them, and never let your hold go. See sect 3. of this Chapter.

Again, seeing the difference of the New Covenant lyes in the abundance of knowledg, all being now more

more openly & clearly revealed, let us, as we desire the benefit of it, labor for more knowledg, to understand the *unsearchable riches of Christ*. The peoples teachings in the Old Testament are called *weake and beggerly elements*, because they yielded but little effecacie to the inward man, through the little measure of knowledg they had. We, as we grow in knowledg, shall be the better enabled to keep the Covenant. Want of grace and strength is from want of knowledg. They that will not be pluck away with the error of the wicked, must grow in grace, and in the knowledg of Christ; 1 Pet. 3. 18.

Eph 3. 8.

Gal 4. 9.

True, there may be knowledg without grace: but not grace without knowledg: knowledg is the Oyle, wherein the flame of the Spirit liveth: when truth was revealed more by Christ then by Moses, grace also was more dispersed, Joh. 1. 17. When the vail is removed, we are *more and more transform-*



ed into the same image, 2 Cor. 3<sup>16, 17, 18</sup>. And all is by the larger effusion of the Spirit, together with the knowledg. *The truth sanctifieth.*

Joh. 17.  
17.

No notion or beam of new truth but brings some riches of grace with it, and gives a new vigor to the inward man. The word at first begets a man to Christ, and afterward builds him further. Whence Solomon adviseth, *above all getting to get knowledg and wisdom.* Christ is light, which brings life with it: *by the knowledg of Christ we escape the filthiness of the world,* 1 Pet. 2. 20. and by it grace is multiplied, c. 1. 2. Why doth one man love God more then another, but because God is presented to his understanding in another manner, then he is to another? Or why is one more patient then another, but because his understanding is enlightened to judge otherwise of the evils he suffers, then another doth? Or why is one meek, sober, and temperate, and

1 Tim. 4.  
16.  
Prov. 4.  
7.  
Joh. 14.  
6:

All our  
grace  
comes in  
through  
the un-  
derstand-  
ing.

and another not, but because he hath another judgment of pleasures and delights, discerning the emptiness of them as another doth not? Certainly all the difference between men in Christianity is, that one hath more truth revealed to him, which carries grace with it. *Paul*, having more knowledg, the more excelled other men in grace. And all the Apostles, when they had the Spirit sent along with them, were mightily helped in their work; and the hearts of people framed by him unto sanctification, while he convinced them of their own sins, and the excellency of sanctification, with the priviledges: old opinions were confuted and worn out, grace advanced, and the small beginnings of holiness brought to perfection.

*Job. 16.*

Meditate then in the law of God day and night; settle upon the word, as a Bee upon the flower; be still digging in this mine: this is the way to be rich, both in *knowledg*, and in

P 3

every

The benefits of  
saving know-  
ledg.

every grace, 1 Cor. 1. 5. Among all the busineses you have to do in the world, on nothing can you spend your time and thoughts more profitably, then to get new light daily. Even a moral knowledg is better then the gathering of wealth: but to get that knowledg which will build you up in grace, and make you strong in Christ, is far more to be chosen, and is above all pearls; it makes God esteem highly of you, and delight in you, when he regards not others, Heb. 8. 9.

Set price therefore on the word, and on a faithful Pastor, and if thou hast an estate, spare nothing for thy soules good: it is not better then gold and silver? And still meditate on the Word, which is an help to keep it, and so to make thee blessed, Psal. 1. 1. Josh. 1. 8.

When the  
Cove-  
nant is  
broken.

Another point is, to know when the Covenant is broken. And it is, when that is dissolved that did make the Covenant.

Now this makes the Covenant,  
when

when Christ the promised seed is offered to bless us, and we take him for that purpose, make him our Lord, subject our selves to him to be his, and the heart gives full consent thereunto. Which union so long as it continues between Christ and us, the Covenant is not disannulled. But if thou chuse another Lord and husband, then it is nullified: as adultery violates the band which many neglects, offences, and fits of passion could not do.

And take two Rules to know, whether thus the Covenant be broken:

Two  
Rules to  
know it

1.

1. If the heart be adulterously knit to any thing below; as pleasure, profit, credit, or any sin where-with thou art entred into Covenant: now thy covenant with thy first husband is broken: Jam. 4. 4. An *adulteress* will seem still to love her husband, and doth all service to him, but it is not with delight, her heart is gone, she would be free. Thou also hast chosen another husband,

husband, if thou delight in any sinful haunt, and perform not holy duties with cheerfulness.

A true Christian, though he fail exceedingly in many things, yet still his delight is in the Lord, and he desires exceedingly to please him; had rather be in communion with him, then with all the world beside; would not be free from this Master, though he might, because he loves him, and accounts his service the greatest freedom and delight: It is indeed a friendship, and a marriage: So still there is in him a disposition to cleave to the Lord, as in a Load-stone to be joyned to iron: not an empty choice, but accompanied with strong affections, which, whatever separation is made sometime by lusts, will not let him abide to be long from the Lord, but with him he will both live and dye.

2.

2. Try it by the effects. If thou be overcome of sin, and in bondage to *Satan*, now it is plain thou hast chosen

chosen another husband : Joh. 8. 44. Rom. 6. 16. 2 Pet. 2. 19. Not every committing of sin breaketh the Covenant : but, when a sin is drawn out as a thred in thy course of life ; this is no infirmity, but the very dominion of sin : v. c. thou mindest earthly things, disrelishest the Word, delightest not to read or hear it, hast no joy in the company of godly Christians, &c. Yea (as in *Sauls* case) when a man knows the Will of God, deliberates on it, doth the contrary, and then findes out excuses to defend himself, certainly he casteth God away.

Here he acts himself, and his heart works at liberty (without being tempted) and so it is the worst sign. The like of *Balaam*, whose natural inclination of heart was, to curse *Israel*, and that way he would go, whatever he knew, or the Lord told him to the contrary.

Now they that know their hearts cleave fast to God, should comfort themselves in the Covenant which

1 Sam.  
15.  
The Co-  
venant  
broken by  
one sin:  
when.

Use.  
To com-  
fort our  
selves in  
applying  
the pro-  
mises of  
the Co-  
venant.

is not broken, and apply the promises of it to themselves, going boldly to the throne of grace: as in three instances:

1. Of Justification. When sin lies heavy upon the conscience, lay claim to the Covenant, which saith, *I will remember thy sins no more.* Come and bring Christ in your arms, seize on him crucified as Eagles on a dead body, and then plead the Covenant hard, It is thy promise O Lord, and in Christ all the promises are *yea and amen*; know afterward, God cannot be a Covenant-breaker: and Christ is able to save those to the uttermost, who come unto God by him: believe, *yea draw near in full assurance of faith*: you have an unfailing friend in heaven: it is a thousand times better for you, that Christ is there, then that he should still be with you in the world.

Heb 10.  
22.

2. Of Sanctification. If a lust be too strong for you, and you would fain be rid of it, remember that

that part of the Covenant, to be delivered from all enemies, and have the Law written in the heart; a new heart and spirit: Now go and beseech the Lord to make good h's Covenant in this respect: never otherwise shall you be able to outwrestle your lusts: not by your own strength, prayers, vows, promises, or other means. God must give the strength to do it: and, if it were in our power, he would never have taken upon him to circumcise our hearts, &c. He that is once in the Covenant, lives by a Principle without himself, as Gal. 2. 20. And the Lord will have it so, that no flesh may rejoyce in it self. Never may we walk with any confidence in our selves, or think to do all by vertue of habitual grace received; which were all one, as if, when a man sees his house is full of light, he should shut up his doors & windows, concealing he hath light enough. We need continual dependance on Christ. Without him every last will be



be too strong for us. Go in his strength against these Giants (as *Joshua*,) and you shall surely have ability to overcome.

3.

3. Of outward blessings and deliverances. In every straight, want, danger, disease, or the like, plead hard with God; tell him of his Covenant, pray him to be your Buckler, to deliver you, to work all your works for you, &c. The promises are full of consolation: but you must *suck* and draw them out, as Dugs: and you must *extort* or oppress them, as when a rich man gets out of a poor man all he is worth, and leaves him nothing. Make use of them to the uttermost. *Jacob* thus stayed himself in his extremity, and fear of *Esau*: Lord, thou hast said thou wilt do me good. *Abraham* offered *Isaac*, looking at him that promised. *David* encouraged himself in the Lord his God. Look you also to the promise, hold fast, and be assured, that in Gods time and manner (though not

Esa. 66.  
11.

not yours) all shall be fulfilled:

The last point in this Treatise is, to exhort all to enter into Covenant with God.

Whereto consider the misery of a man without it: he is *without God in the world*: he hath no right to one of the promises: is a wicked creature, subject to many wants, and needs much assistance from God, and yet can have no confidence to go unto him, but (as *Zedekiah*) must go from chamber to chamber. Yea more: as he hath no comfort from God, so God will be his enemy, a devouring fire, everlasting burnings, quickly and easily consuming him as stubble. Yea and all the creatures are at enmity with him: not being in league with God, they all have liberty to hurt him, and he hath no sufficient buckler to defend himself. Men, beasts, devils, all may do him a mischief: for he is out of the protection of the law, and there is no prohibition against them.

So  
Exhorta-  
tion to  
enter into  
this Co-  
venant.  
Eph. 2.

But

Object.

I.

But if thou be in Covenant with God, they are all at peace with thee; not the worst of them shall hurt thee.

Answ.

Difference in the same triall to the godly and wicked.

True, holy men may be *exercised* by the creature : but *hurt* they cannot be. Suppose the same calamity to a godly man, and another; to the godly it is a *rod* in the hand of a Father, teaching him to keep the Covenant better; to the other it is a *sword* for destruction; to him medicine, to this a very poison. The devill vexed *Saul* for punishment, *Iob* for triall only.

There is a *restraint* still imposed, and a divers *end*, to humble and do good at the last. *Saul* and *Judas* are losers, *Paul* and *Iob* gainers by the Messengers of *Satan*. When his sheep are fetcht in, God calt in his dogs, like a good Shepheard. On others, who are out of Covenant with him, he lets loose the creature, and saith, Go and worry them, wound them, be an enemy to them, hurt them. On the

Object.

2.

the other side, they that are out of the Covenant, may have peace for a time, and fare as *Ismael* before he was cast out of his fathers house. But let not such a one deceive himself: *Ismael* at last was cast out, *Cain* made a vagabond on earth, *Saul* rejected, *Israel* sent into captivity and misery. The servant, though he continue a while in the family, yet in the end shall be cast out; but the son abides for ever.

SECT. 12.

*An Objection against the Al-sufficiency of God, answered out of Ecclesiastes, 9. 1, 2, 3, 4.*

**I**F God be Al-sufficient (might some say,) why is it well to the wicked, and ill to the godly?

Answer here is made, that for a time all things come alike to all; but this will not be ever. Even the wi-  
self

See Sect.  
2, 3, 4. of  
this chap-  
ter.

Ecclesi. 9.  
1, 2, 3, 4.

self men, by their greatest diligence, cannot *finde out* the reason of Gods works, dispensing prosperity to the wicked, and adversity to the godly.

But two things are certain :

1. That all are in the hands of God.

2. That the same condition is to one sort, and another.

Whence arise two Consectaries : one, That by outward things we cannot judge, whom God loves or hates : the other, That by this administration of things natural, men are brought to seek the creature, not God, and so *they go down to the dead*, or perish. But before *Solomon* found out those conclusions, he bent himself with all his might, and *gave his heart to all this*: whence note, that

*Doctr.*

It is a hard thing to be persuaded of Gods Al-sufficiency.

*It is a very hard thing to be persuaded of Gods Al-sufficiency.* None but he himself can teach and persuade, that *all things are in his hands* : so as to know it to purpose, and

and have the use of it.

When the Apostles go forth to preach the Gospel to every creature, the Holy Ghost also must go with them, to *convince the world of sin, of righteousness, and judgment.* Else they will not see their sin, misery, happiness by Christ, and the necessity of Sanctification. And, *all thy children shall be taught of God* : not only of Prophets and Apostles, which would be in vain.

*Reason.*

For first, God is only wise, and hath an universal light to know all things, and so is able to answer all the secret objections of the heart, and turn all the wheels of the soul : which man cannot do, because he knows but in part. Secondly, God alone knows the windings and turnings of mans heart, Jer. 17.10. and none can make a key to open a door, but he that knows all the wards of the lock.

Thirdly, he alone can amend the heart, and make it apprehensive of arguments propounded : can remove

1.

2.

3.

move the mist that is upon our eye, heal the breaches of the will and understanding, put a supernatural light and grace into them, and elevate them to spiritual reasons and objects.

*Use*

Why one man trusteth God, and not another..

Joh. 16.  
13.

See hence, why one trusteth God and not another. One is witty, learned, knows much, discomfeth well, even of spiritual things, and yet in practise is no-body. Another can say little, yet parts with credit, liberty, life and all for Christ. Why? because one is taught of God, the other of man, or of himself: one is *led into truth* (as by the hand of Gods Spirit) the other knows it only: and naturally we are not only blinde, but lame, and need the guidance of the Holy Ghost, as well as illumination.

Intemperate men know what temperance is: &c. Hence the Apostle not only reveals glorious priviledges in Christ, but prays to have the *eye of the understanding* opened of God too, Eph. 1. 18. And

2 King. 6.

in

in all our preaching there needs still the spirit of revelation. Lord, open this mans eyes, sayd Elifba. If God say to the heart, *I am Al-sufficient*, we shall believe it, as did Abraham.

The joy of Christians is called joy of the holy Ghost, because it is wrought by his perswasion, as the Author, informing their souls of good newes, the hope of their calling, the riches of their glorious inheritance, &c. Fear not Paul, I will be with thee: where God saith the like to any heart, such a one will trust him in his Al-sufficiency, and adventure upon any thing.

It is a true and certain rule, that none can guide his life aright, except he be able to neglect riches, credit, liberty and all outward things. And this none can do, except he have some better thing in stead of them, discerning both their emptiness, and a fullness somewhere else: which who can perswade, but God alone? *Flesh and blood taught not the Apostles.*

Ge n. 17.

1.

Rom. 14.

17.

Act. 13.

11.

Tim. 4.

10.

A rule of  
holy life.

Mat. 16.



Why  
Christi-  
ans hold  
out in all  
conditi-  
ons.

postles to leave all for Christ, but the holy Ghost, perswading they should finde all again in Christ, yea an hundred fold more. By him it was, that they held out in the same temptations which foyled *Demas* and other temporaries. So long as a man walks in a continual sight of Gods Al-sufficiency, as *Paul*, he will not care whither he goes, nor what becomes of him. But if God withdraw this light a little, and in darknes the torches and Candles of this world seem great lights unto us, we soon sink, faile of duty, turn aside, and balk the waies of righteousness.

Good men love themselves, their safety life, and liberty, as others doe; but in some cases let go all, because they are perswaded of Gods Al-sufficiency, and have a new judgement of things, both heavenly and earthly, for want whereof, others cannot do the like.

Next we come in order to the Conclusions themselves.

I. that

1. *That all things are in Gods hands* : all creatures, good men, bad men, and the works of all. They are all originally in the hands of the Father, but more immediatly put into the hands of the Son, as Mediator, Mat 11.27. Joh.3.35. 1 Cor.15.24. Pf.2.8. Whereby we have the more comfort and confidence in comming to God: Christ, having taken our nature, is nearer to us then God the Father, who dwels in light unaccessible. And seeing he is the Mediator and Angel of the Covenant, we may come for mercy with the more boldness. It comforted *Jacob* to hear *Joseph* say, All this I have in mine hands : and it comforts a man to hear the Prince hath put all into the hands of his very freind, and God likewise hath put all into Christs hands.

1. That all should honor the Son, even as the Father : Joh. 5.23.

2. To dispence his Al-sufficiency the better, according to our frailty, Exod.33.2,3.

3. To

*Doct. 1.*

All things are in Gods hands. Specialy in the hands of Christ

*Reas. 1.*

2.

3. To make sure our happy estate: whereas *Adam* lost all, wanting a Mediatour.

4. To prevent all glorying in man: 1 Cor. 1. 30, 31. Deut. 8. 8.

*Use 1.*  
Not to come to God without Christ.

1 Hil. 1. 8,  
9.

*Use 2.*  
To come with confidence in him.

Come not therefore to God without Christ, though you believe God to be Al-sufficient. Else you draw neer, as stubble to fire: you get no acceptance by any of your services or sacrifices, but rather death, Levit. 17. 5. you dishonour the Son of God, because you give him not that honour which his Father would have him to have, and which himself purchased at a dear rate: and you rejoyce in your selves, which is sinfull to do.

And as you come not to God without him, so by him come with confidence, and with much boldness, trusting to partake of his Al-sufficiency. God is Al-sufficient, and yet sometimes great things are not done for us, because we come not with great faith: and that is, because

because we come not in the Name of Christ: we look not to him, but are discouraged by our own frailties and imperfections. Whereas we should say, Why is there a fulness in Christ, but for our good? What hath he all in his hands, to hoard it up, or is it not to be bestowed on those, whom his Father hath given him amongst men? It is a vanity of men, to have riches, and not have the use of them: and will Christ carry all things in his hand, to do no good? or dearly purchase such a possession, to no use? or was it for himself that he purchased it? and if for us, shall we not have it? *In Christ, and by faith in him, we should come with boldness to God, Eph. 3. 12.* But if we come in our own name, worthiness, sanctification, sincere walking, we shall surely be discouraged, for many Objections we shall meet withall.

Lastly, if all come to you through the hands of Christ, let him

*Use 3.*  
To teach us thankfulness.

him have the praise of all : love him, fear him, serve him, honor him, even as the Father : let every new mercy add some new love, and be a new engagement to thankfulness : and as his grace abounds toward you, so let your fruits of obedience abound toward him.

This of the former Conclusion.

*Doct. 2.*

All men divided into two Ranks.

Deut. 32.

9.

2. In the latter we have one point implied, which is : *All men are divided into two ranks, good or bad, clean or polluted, some that sacrifice, and some not : All are sheep or goats; within the Covenant, or without; Gods portion or the devils : no middle sort. All are vessels of honour, or dishonor. God and Satan divide all the world between them. And all are born of the Spirit, or of the flesh only.*

*Use. 1.*

If so, there is then no middle place for men after this life : no Limbus, nor Purgatory.

2.

And we should all try carefully in which condition we are : not suffering

suffering our opinion of our selves to hang between both, but coming to this Disjunctive, Either we are good or bad, within or without the Covenant: and it is good not to be deceived in so weighty a matter, which yet is easie, 1 Cor. 6.9. Eph. 5.6. No such deceit as this is: we lose all our labour in building for heaven, for want of a good foundation: we cannot get into the glorious Bride-chamber, because we have lost the time to get oyle to our Lamps. And (which is an aggravation of the folly) we deceive our own selves. Consider, and submit to the trial; It is a weak eye, that abides not the light: and a crazy body that abides not the change of weather. So it is an evil heart, which will not endure searching.

Take heed: you must come to it sooner or later; now you have time to help what is amiss, and may look to your Bark while it is in the harbor, whether it be sound or no:  
Q here-

Try in  
what  
rank  
thou art.

Misery of  
being  
deceived

Four tri-  
als to  
know in  
which  
rank we  
are.

I.

hereafter it will be too late.

First then, whether art thou a good man, or an evil man? that is one of *Solomons* distinctions in the text. And here,

1. *The tree must be good*, saith our Saviour, *Mat. 7. 16, 17.* it must have good sap, supernatural grace, the renewing of the *holy Ghost*: and so *Barnabas* is called a good man, *Act. 11. 24.* When wine or any other thing hath not the excellency it should have, you say it is naught, and good for nothing. Even so is man without grace, a son of *Belial*: the old *Adam* hath mar'd him, the new *Adam* hath not put new sap of life into him. Not the fruit makes the tree good, but the good tree yields good fruit. So it is the man that justifieth his work, not the work that justifieth the man.

2. *Good fruits must be brought forth*, even naturally, from the sap within, with *zeal*, as if it were the meat and drink to do the will of God.

God. Not every doing of good actions will serve the turn.

3 There must be a readiness to every good work, 2 Tim. 2. 21. If occasions be offered, a good man is as prepared for good actions, as a vessel for his service. His heart is fitted to them: put him and the work together, and there needs no more. Another bungles at them, and knows not how to do them.

4 There must be a practise of good: as Christ *went about doing good*, Act. 10. 38. A good man is a useful man, serviceable to God and profitable to men; every one fares the better for him: whereas before regeneration he was all for himself. Grace brings love with it, and that eats out self-love, to attend God and his Church, as *Onesimus*, Philem. 11.

Secondly, whether art thou clean and pure, or polluted? the second distinction of men in the text.

Now he is pure, who in Christ is

Q 2

washed

iniquit-  
799.

2.



washed from the guilt and stain of his sins : justified and sanctified, 1 Cor. 6.11. Ezek. 36.25. He hath his acquittance from God, and is also healed from those wounds. He hath an habitual disposition of purity, so that he can no more endure sin, then a neat man to behold filthiness. Though there be something in him that loves it, yet the prevailing part of his soul abhors it. Both the clean and unclean turn from a sin as a Marchant in danger calls forth his goods into the sea : but the difference lyes in hating that sin. A wicked man hath still a moneths minde to it, as *Phalsiel* to *Misch* whom he loved, and forsook only for fear of *Dauids* displeasure : he went weeping after her afar off. Another not so : but sinful thoughts and affections pass through his heart, as those passed through the temple : no Table nor Idol is there set up, no adulterous thing to break the Covenant with God. His heart possibly is transported

ported to the acts of sin, but still hates it, and resists it : as not being upon its own Center.

The impure man is then where he would be, even in his own element; he keeps a tract in sin, and he is spotted of the world : he wears the livery of sin, and may be known by it from day to day : he hath but a dead hope, and therefore *purifies* not himself, as doth another with his *lively hope*, who considers that a defiled heart and an undefiled inheritance cannot stand together, 1 Joh. 3. 2. 1 Pet. 1. 3.

3.

Thirdly, another expression in the text is; *He that sacrificeth, and he that sacrificeth not.* A part for the whole.

The upright heart dares neither omit any holy Ordinance, nor yet come to it in a slight and negligent manner : as another will, at least in one duty or other, and so is guilty of all, as Jam. 2. 10. Hypocrites deceive themselves with the outward splendor and glittering shew

Q 3

of

Effects of  
holy Or-  
dinances  
holily fre-  
quented.

of holy performances; as we de-  
ceive children with counters, to  
take away their gold. But where  
the Ordinances are spiritually per-  
formed; they have these effects:  
they are a fire to heat the heart, Jer.  
23. 29. they quicken it out of dul-  
ness and indisposition: they edifie  
it, and make it grow rich in grace,  
Jude 10. Mark 4. 24. They heal  
the soul of its distempers, and put  
it into a good frame again, as Eli-  
phaz there reasoned with Job, c. 15.  
3, 4. They make the heart fruitful,  
as rain which comes not in vain up-  
on the earth. They teach us to di-  
stinguish between good and evill,  
flesh and spirit, especially in our  
own hearts.

Lastly, they cleanse the heart e-  
ven where lusts are most strong, as  
in young men, Psal. 119. 9. Such as  
these, do indeed sacrifice, and others  
do not.

4.

4. Fourthly, it is expressed that,  
*He that sweareth, and he that fear-  
eth an oath: and likewise of every  
sin:*

sin: all shall be feared and watched of them that are within the Covenant, as he that is about a business, will neglect his work to have an eye on that he fears: they will not have sin come upon them with a by-blow: but the foolish goes on, and is careless.

Now he that rightly feareth sin, is afraid to adventure upon doubtful things; if he have but a suspicion, and though he be not fully convinced it is a sin; as in keeping the Lords day, in gaming, or the like. He suspects there is a poison in the cup or dish, and therefore will not meddle. Others may do as they please.

Again, such a one fears and shuns the occasions of sin: for that it is evil, though *as far off*: and fear hates an evil coming, as grief the present. *Keep thy self far from an evil matter*, Exod. 23. 10. Beside, he fears *constantly*, not by fits, as *Ahab* and *Pharaoh*, who were troubled no longer then the judg-

Notes, of  
one that  
fears sin  
rightly.

Prov. 28.

14.

ment lay upon them. He fears God and *his goodness*, Hof. 3. 5. He findes such sweetness in his love, that he is loth to lose it, and so is afraid of any breaches between God and him.

4.

Luk. 12.

5.

Sin  
toucheth  
upon us  
in the  
main,

Again, when the fear of God and of men come in competition, God threatning *eternall* death, men *temporall*; now the true Christian fears not them that *kill the body*, but God who can cast both *body and soul into hell*. He most fears the doing of evill, and so is most bold in all things else: as on the other side, he that fears other things most, fears sin least.

5.

Doct. 3.

Things  
fall out  
alike to  
good and  
bad in  
this life.

Lastly, he *fears the Word*, even where is nothing but meer threatnings, Esa. 66. 2. Being a Believer, he sees the storm in the cloud, and stands in awe. The natural man, not till the storm be upon him.

Thus of the point here *implied*.

The point *directly laid down* in the words, is: *For the time of this life there are the like events to good men,*

as to the Wicked. So also ver. 11. & chap. 8. 9, 10. and 10. 6, 7. *Iosiah* and *Ahab* were both slain with an arrow shot at randome. Innocent *Ioseph* was put into prison, as well as *Pharaohs* Butler and Baker. *Moses* and *Aaron* were kept out of *Canaan*, as well as murmuring rebellious *Israel*. And for good success: *Nebuchadnezzar* reigned in prosperity fourty years, as *David* did, &c. God still useth a liberty, both in choosing one, and refusing another, as also in punishing or rewarding: he defers the punishment of one, and punisheth another presently: he rewards presently, or not till hereafter, as he pleaseth. As for the time, so for the manner: there be *secret* and *open* punishments: some are made examples to their brethren, others are let alone.

And of good men, some wait a long time for their reward, others (for the encouragement of their brethren) are presently honoured.

But still the Lord rewards every

Q 5

man

man according to his works. And we must not be offended at his dealing, because sooner or later he will make good his Al-sufficiency in performing both promises and threatenings. Only for a time he dispenseth things promiscuously,

*Reason.*

1.

1. To try the faith and sincerity of men : who otherwise would be drawn to, or from well-doing, by sence, and not by faith ; by carnal respects, and not the right : that is, by present rewards of the godly, and present punishments of the wicked.

2.

2. To spare men : that all may not perish from the earth, as their sins deserve : Gen. 6. 3. And herein God deals as the General among souldiers, when a general fault is committed : they cast lots, and put some to death, that the whole Army may be saved.

3.

3. To hide events from men : which could not be hid, if the Lord went on in a constant course, and left some footsteps behinde him.

Now

Now his waies are *unfearchable*,  
and his judgments *past finding out*,  
Rom. 11. 33. and Solomon saith, *He*  
*hath made this* contrary to that,  
that no man might finde any thing  
after him. He goes not any way so  
oft, as to make a path of it; that a  
man can say, The Lord will do this.  
No, both times and events are *in*  
*his own hands*, Act. 1. 7.

*infinita  
sua libe  
dine.*

4.

Gen. 15.  
16.  
Rom. 9.  
22.

4. To bring forth the treasures  
both of his wrath and mercy. To  
sinners, when their wickedness is  
full, after great patience he draws  
out *treasures* of wrath: whereas if  
he should suddenly cut them off, he  
should manifest but some of it:  
Rom. 2. 4, 5. and 11. 22. Dent. 32.  
33, 34, 35.

On the other side, when the godly  
have been tryed; by sundry, long,  
and greivous afflictions, the Lord  
drawes forth the treasures of his  
mercy; taking occasion to be the  
more hountiful, after they have  
long waited: Jam. 1. 2, 3. Mat. 5.  
10. Heb. 10. 36. And now they  
have



have the honor to suffer, as well as to do.

5.

5. This life is a time of striving, running, and acting; afterward comes the reward, even the day of the declaration of the righteous judgment of God, Rom. 2. 5. Jam. 1. 12. Till then, neither mercy nor wrath is fully declared. But then it must needs be well with the righteous, and ill with the wicked. *Godliness hath the promises (and ungodliness the curses) of the life that now is, and of the life to come.*

1 Tim. 4.  
8.

It shall  
not al-  
way go  
well with  
the wick-  
ed, nor ill  
with the  
godly.

Reas. 1.  
Gen. 18.  
25.

And this must needs be,

1. Because God is a just God. *The judg of all the world must needs be righteous, as Abraham reasoned.* If the stander were not right, there would be no rectitude in the world, which yet we see is among righteous men: much more with God.

2. Because he is immutable: He that was severe against *Balaam, Saul, Nadab, and Abihu, Ananias, and Sapphira*, whom he picked out for

for examples to others, will now do the same, one way or other, sooner or later, for that he is the same holy, powerful, and just God that ever he was.

3. Because Gods blessedness consists in executing his own law; as it is the creatures happiness, to keep close to that rule which God hath given them, water in his own place, &c. Either keep my Law, or die, saith God: Of which disjunctive proposition one part must be true, or else the rule which God hath set to himself, must be violated.

3.

4. Because God will not lose his glory; as he should, if wicked men should alwaies prosper, and good men alwaies fare ill.

4.

Be not then discouraged, when you see things go ill with the Churches, God suffers the enemies for a time to plow and make long furrows on his peoples back, because they do not plow and humble themselves as they should: but in due

Use I.  
Not to be discouraged, because of the miseries of the Churches

due season he will cut their cords and traces, that they shall draw no longer, Pl. 129. 3.

This we see in *Pharaoh*, *Haman*, *Midianites*, other enemies. God in his wisdom will neither plow all day himself, nor suffer others: Esa. 28. 24. In due time he will alter all, Deut. 32. 35. Hab. 2. 3. Heb. 10. 37. And in due season the righteous shall be exalted: their end is peace: God made a good end with *Iob*, after all his troubles and patience: with *Jacob* also, and *David*. Whatsoever befalls us, in the way, yet peace shall be our end: But wicked men, though they have peace for a time, in the way, yet come to a miserable end; their place cannot be found on earth, for that they are in hell. Psal. 37. 35, 36. None may encourage himself in evil, by wicked mens escaping punishment. Whosoever repents not, is sure to perish, though now a stander by, and a looker on: Luk. 13. 5. Pl. 50. 21. Eccles. 8. 51. 12,

Pf. 37.  
37.  
Jam. 5.  
11.

13. The sentence is gone forth : only execution is not yet done. *Joab*, for the murder of *Abner*, could not carry his gray haire with peace into the grave, but with blood. *Sauls* sin in slaying the *Gibeonites* lay asleep about forty yeares ; but toward the end of *Dauids* reigne was revenged. So of the railing of *Shimei* upon *David* : at last he smarted for it. And all wicked men, though they live long, yet indeed they dye suddenly ; namely, when they are ripe for death and vengeance. As on the other side, God takes not away holy men, till they be ripe, to receive mercy.

2. If one condition come to good and bad, then prosperity and adversity are neither truly good, nor truly evil, but shadows of both: *Larva et spectra*, &c. Men account them good and evil : but if they were so indeed, God would never dispenſe adversity to good men and prosperity to evil men. Let none

Use. 2.  
Adversity and prosperity, not truly good, nor evil.

none deceive himselfe for these matters: the godly to esteem themselves miserable by affliction, the wicked to esteem themselves happy by riches or advancement.

*Use. 4.*  
Not to  
judg of  
Gods  
love or  
hatred  
by out-  
ward  
things.

3. If so, then judg not of love or hatred by things before you: to say, God afflicts us, therefore hates us; or God gives us wordly prosperity, therefore loves us. No, these things are dispenced promiscuously, that you cannot say, This is proper to the one or the other. An Host gives better entertainment to strangers, then to his children: but keeps the best portion for the children: they fare hard here, but have a most excellent portion reserved for them in heaven.

### S E C T. 13.

*Another Objection against Gods  
Al-sufficiency, answered.*

*Object.*

**T**Hough holiness and unholiness makes not the difference  
(might

(might some say) in the event of things, yet the natural ability or inability of men, their wisdom or folly, disposeth or indisposeth them in the event of things.

No, saith *Solomon*, in this case also all things come alike to all, the race is not alway to the swift, nor the battle to the strong, nor bread and favour and riches to men of understanding; but to the slow, weak, and foolish. And it is to be observed, that though God be ready to dispence comfort to the upright, yet there are certain times thereto, which if they be hid and not taken, they shall miss of them.

In the words above-mentioned, note first, that *All things, under the Sun, even the best, are subject to vanity*; as *Solomon* found, when he looked about him, and turned himself every way: Both *natural* things, which are restless and uniform, and therefore can give us no rest, nor satisfaction when we desire to satisfie our mindes with viewing them:

*Ans.*

*Doct. 1.*  
All things  
under the  
Sun are  
subject to  
vanity.

them: And *moral* things, which are least subject to vanity; even wisdom hath weariness in getting it, and grief in using it, while we see evill and cannot amend it; and the wise is subject to crosses and changes as well as the foolish. The like of commendable actions, for which a man shall finde *envy*, and not his due praise, Eccles. 4. 4. And for great places, many times it is *the* *hurs* of the Ruler, and ruled. So in other things, let a man use the likeliest means to bring his enterprises to pass (as in races and battles) yet the event answers not his preparations.

*Use. 1.*  
To see  
the  
change  
sin hath  
made in  
the  
world.  
Gen. 1.

Mark then, what a change sin hath made in the world. Once all that God made, was *exceeding good*; but now all is *vanity*, in as much as sin hath blasted all, and taken away the vigour, vertue, beauty, and excellency of the creature. And the more sin, the more vanity. A sinful man shall not have comfort in his riches, wisdom, or the like, but vexation

vexation of spirit : experience teaches it.

Certainly, the more grace any hath, the more substance he shall finde in those things ; the curse of it being taken away, wherewith they were blited (as the fig-tree which our Lord cursed;) and beside, the blessing of God is upon it, to make it prosperous and comfortable. Note this, to hate and resist sin, and excel in grace.

2. If all be so vain, then he that brought this vanity on them, must needs be much more vain. Therefore never must he look upon himself for happiness, but seek it elsewhere. And neither may he expect it from others, though *great men*, who are vain as well as any, and by our expectation more vain; Psal. 62. 9.

3. See what an ill choice it is, to lose grace and heaven for worldly vanities ; gold for dross, *what profit*, Mat. 16. 26 ? If all were gotten, yet it were folly, because  
vanity

*Use. 2.*  
To see  
the vanity  
of  
man.

*Use 3.*



vanity, emptiness, and vexation of spirit.

4. If so, desire them not over-much, trust them not over-much, grieve not over-much at the loss of them. Are they not empty and vain, and unable to perform what they promise?

5. Labour to be weaned from them, and make it your *whole business* to *fear God and keep his Commandments*, the use which *Solomon* drave mainly unto. Many a man is content to serve God in part, and do something toward the saving of his soul, but counts it not his *whole duty*, for that he lingers indeed after vanity. If the heart were well weaned, it would intend this wholly; not wandering in trades, sciences, great estates, &c.

Eccles.  
12.13.

6. Herby try your repentance. If your hearts be once changed, they will see a vanity in all things, as *Solomon* did. If you see not this vanity, you are not yet the *new creature*, but know things after the *flesh*.

*flesh* 2 Cor. 3. 16, 17. And the  
diuel hath bewitched you with the  
glory of the world, as he attempted  
on our Saviour, but could not pre-  
vail,

Mat. 4. 8.

The next point, to be noted is:  
*Men of the greatest abilities and  
sufficiencies are often disappointed  
of their hopes and ends, which weak  
and insufficient men do many  
times obtain. Sometime the battel  
is to the weak, &c.*

Doct. 2.

Men of  
greatest  
abilities  
disap-  
pointed  
of their  
ends.

1. Because no man is strong in  
his own strength, 1 Sam. 2. 9. Man  
of himself is not sufficient to look  
through a business, or, if he see all  
the wheels that must move in it, yet  
of himself he is not able to turn  
them: and when he hath done all  
he can, God can take away his  
wisdom when the deed is to be  
done, his strength, courage, and  
swiftness, and give it to the foul-  
ish, the weak, cowardly, and slow  
of foot.

Reas. 1.

And if any say, he will bring his en-  
terprise to pass, he speaks presumptu-  
ously

only, and takes more to himself then he is able to perform, 1 Sam. 2. 3. see Pl. 33. 16, 17, 18. Amos. 1. 14, 15, 16. Prov. 16. 1.

2.

2. Because the strongest and wisest may miss of the fit opportunities to affect their enterprises: neither knowing them themselves, nor others able to tell them: And then the best preparation and sufficiency will be lost. Eccles. 8. 5, 6, 7.

3.

3. Because God hath appointed changes unto men in their conditions: and no wisdom, riches, or strength can defend them from his appointment. *Time and chance cometh to all*, saith the text; even of God, in whose hands our times are, Psal. 31. 15. not our own hands, nor the hands of our enemies.

*Sauls* Kingdome hereby was changed, though he was strong as a Lion, had many children, and no rebellion in the people. *Elies* house was hereby destroyed, though numerous;

merous; fourscore Priests slain by *Saul* at once, and *Abiathar* whom *David* took in, deposed by *Solo-*  
mon for adhering to *Adonijah*: and  
the Priesthood was quite turned  
to another family, as God had  
threatned. The like of *Ahab's* po-  
sterity, even seventy sons cut off by  
*Jehu*.

4. Because there are sudden ac-  
cidents, which none can foresee and  
prevent, any of them able to turn  
the enterprize another way, after  
the best preparations. An arrow  
shot at adventure killed *Ahab*, and  
*Jehosaphat* in his robes escaped.  
*Ahasuerus* could not sleep, turn'd  
over the Chronicles, found the  
discovery of the treason by *Morde-*  
*cai*, and this accident spoiled all  
the strong plot of *Aman* against  
the Jews.

Boast not then of friends, estate,  
wisdom, strength, or any outward  
things. All may fail and disappoine  
you. They are all made of moul-  
ding mettall, and soon vanish away.

They

4.

*record*

*Use*  
Not to  
boast of  
outward  
things.

They have but the strength of creatures, and are quickly overmatcht. *Asa* had fortified himself more then any, and yet was in danger by a greater Army of the *Ethiopians*, but that the Lord helped him, 2 Chron. 14. 6, 7, 8. If wisdom would keep a man safe, *Solomon* had never fallen as he did. If possessions, *Ieroboam* and *Abab* had never been ruined as they were. If favour of Princes, *Haman* had not come to that miserable end. If courage, *Job* and *Abner* had remained safe. But all is vanity, and subject to mutability: *riches take them wings*, as birds whereof a man makes himself sure: so doth credit, honour, friendship, every thing under the sun.

Prov. 23.

God delights to  
cross men  
in carnall  
confidence:  
Why.  
I.

And when a man begins to grow confident because of these things, God will the rather blow upon him; and doth even delight to cross him in his carnal confidence.

I. To maintain his own right. The success of things is his. *His is the*

the battle, and therefore I fear thee not, *Goliath*, said *David*, 1 Sam. 17. 47.

2. To shew his power, together with the creatures weakness. God usually takes men in the things they boast of, and makes them the cause of their ruine; *Asahels* swiftness, *Achitophels* policie, *Absaloms* hair, other mens wit, wealth, or strength.

3. To manifest his providence. In an ordinary course men take no notice of it, to give him the glory. Therefore, after their best preparations, he sometimes puts in some Accident or other, which shall turn all another way, as in war and other enterprises.

And as you must not boast of great provisions, so neither must you be discouraged when your provisions are but weak. As God hath times to pass over strong and wise ones, so he hath appointed times for weak mens advancement; and no weakness of man can frustrate

R

his

2.

3.

*Use 2.*  
Not to be discouraged in want of preparation.

2 Cor.  
12. 9.

1 King.  
19. 2.  
Að. 23.  
12, 13.

2 King.  
6. 31.  
Use 3.  
Acknow-  
ledg' God  
in good  
success:

1 Sam. 18.

his purpose. His hand is then most seen, and in such cases he gets most glory : therefore it shall be done. And for the same causes he defeats the purposes of men : as in that pre-emptory speech of *Iezabel*, *God do so and more also, if I make me Eliah as one of them by to morrow this time* : the vow of those forty men against *Paul* : and the Kings purpose to *take off Elisba's head*.

If so, be not overjoyful or sorrowful for good or ill success ; but still give glory to God.

We are usually more forward in prayer, then in praise ; a sign we secretly attribute the event to our own strength, wit, or policy. *David* was wise, and carried himself wisely in his affairs : but (saith the text) it was because *the Lord was with him*. *Cyrus*, a potent and valiant man, yet is said to be Gods Shepherd and instrument to do the good he did. *Nebuchadnezzar* became mighty, and prevailed which way soever he turned himself :

and take this *Wine and milk* of the Gospel: only take and drink this Medicine, that it may do you good.

And this taking is nothing else but faith: which is, when God the Father gives his Son, and freely offers righteousness, and we receive this righteousness, taking Christ for our Husband, our King and Lord.

There is in faith some act of the understanding. When this righteousness is *revealed*, the understanding assents to it as a truth. When it is *offered*, the will answers, and embraceth it as good: 1 Tim. 1. 15. just as when a woman is told of such a man, and his good will toward her, to make her his wife, she believes the message to be true, and accepts him for her husband: The concurrence of these two makes up the match. So between Christ and the soul. In receiving whom three things must con-

1. That there be no error about the

Esa. 55. 1.

Of ta-  
king  
Christ by  
faith.

What it  
is.

How in  
the un-  
derstand-  
ing and  
will both.

Three  
things  
must con-  
cur in re-  
ceiving  
Christ.



the person. Christ himself is first to be made yours; and then his righteousness; as first you must have the husband, and then the benefits that come by him. Ignorant men receive not Christ indeed, but only in their own fancy: nor they that receive him not for their Lord: nor they that make not account to be poor with him, or hated for him: so they miss of the match, and of justification.

2.

1 Joh. 2.  
15.

2. That the right form of taking Christ be observed, or else it is no match. And that is, so to take him, as to be divorced from all other lovers. *If any love the world*, the love of the Father and Son is not in them.

If the heart be not weaned from wife, children, riches, honours, pleasures, and the like; you have not taken Christ as an husband. You cannot serve two Masters. You cannot obey him as your King, and your lusts too. The will must adhere to him entirely, as well as the under-

my self: no such match as this, fourthly, to see afterward what we have with him, and make use of all for comfort, pardon, peace, sanctity, audience in prayer, all in heaven and earth.

Perfwasion thus gotten makes our way in believing much the more easie to us, for that we have built our selves upon the Scriptures. Otherwise it is but a fancy and opinion, and will go and come in time of temptation, and (as shadows) be sometime longer, sometime shorter.

They of the second ground had no root in themselves, and so fell away: only they were rooted upon the general doctrine and perfwasion, in a confused manner: why do you believe your sins are forgiven? We are so perfwaded, &c. and so in trial must needs be ashamed.

2. The will must be drawn to take the promises, when rightly apprehended. And this is Gods work

T.

to

How the  
will is  
drawn to  
Christ  
and the  
promises.

I,

to do: he must work upon the heart, and change the will and affections, that the man rest not till he have Christ: Cant. 1. 2, 3. Joh. 6. 44, 45. God teacheth the *ant* and *bee* to do such or such works, when he puts strong instincts into them so to do. The like of mans heart, in getting Christ. The iron cannot rest till it come to the Loadstone, nor the stone till it come to the center: nor the heart till it come to Christ: the Spouse ceased not till she *found her Beloved*, Cant. 3. Now as God doth things by means, so here he useth arguments to draw the will.

1. By perswading it of his miserable condition without Christ: You cannot live of your selves, after this rebellion: *are you stronger than God?* 1 Cor. 10. 12. Necessity makes children and servants obedient. And the law drives unto Christ, by shewing sin, and the curse due to it, namely, to have God for an enemy, and thereby all the creatures

tures as so many enemies; even prosperity to slay us, and adversity to be a prison; may the word to be the sword of death unto death, Sacraments to bewray Satan to the heart, and *the wrath of God abides on him that believes not in his Son,* Job 3. 36.

2. By perswading of the good we shall have by Christ: if we get him for our Husband, with him we shall have all his wealth, honour, and happiness: 1 Cor. 3. 21, 22. and even the storms of affliction shall drive us to our haven, as well as fair gales. Now who desires not all these? who would not be raised from a mean condition, to become a Prince? and are not spiritual priviledges as real? But generally we look on them as matters of fancie and speculation, and so affect them not. Believe them, long for them, and rejoyce in them according to their worth.

3. By perswading we shall not lose our labour, if we attempt the attaining thereof.

T 2

On

Mat. 5. 6.

Seven arguments  
to per-  
swade us  
of Christs  
willing-  
ness to  
receive  
sinners.

1.

On our part nothing is required, but to *hunger and thirst after righteousness*: the Lord justifies the ungodly. On Gods part there are promises, and he will not go from his word nor deny himself: and we see many arguments to perswade us of Christs willingness to receive sinners: as

2.

1. Those expressions in Scripture, I desire not the death of a sinner, why will ye die O house of Israel? Oh that there were such an heart in them, &c. And certainly God speaks as he means.

3.

2. Christs practise while he was on earth, gentle to all commers, exceeding compassionate and pitiful, a merciful High Priest, and hath bowels of compassion. Which disposition he hath not put off, nor will.

3. His blood should otherwise be shed in vain, which the Father will not suffer. Nothing can make it be of none effect, but trampling it under foot.

4. As

4. As great sinners as we have been pardoned, *Manasses*, *Mary Magdalen*, others, all the Patients that ever went to this Physitian, and why then should not we run to to him for healing and forgiveness? is not *Paul* and others set forth to us for examples of believing? 1 Tim. 1. 16.

4.

5. If Christ should not be ready to receive us, who then should be saved?

5.

6. Who would worship, serve, or fear God? for none regards a cruel King or Master, who excludes all hope.

6.

7. Remember the infiniteness of Gods mercy, which passeth all your thoughts, as heaven is higher then earth, Esa. 55. 8, 9. therefore able to subdue your sins, whatever circumstances aggravate them, and though you cannot imagine they should be pardoned.

7.  
Ps. 130.  
3, 4.

Now all this together may even compel you to come in, that his house may be filled, and his fatlings

T 3

not

not prepared in vain. And it is our calling, who are ministers, to invite you, command you, promise, threaten, use all good means to bring you to Christ. Come in therefore, and feed on these pleasant things.

True, you must part with dear lusts: but then remember you shall gain heaven: and if you will needs keep these eyes and hands, you shall be sure to go to hell. And it is true, you must deny your selves in your most inward desires, which is very difficult to do: but remember, Christ is more worth then they all, and by denying your selves, you shall enjoy both him and your selves the better, the inner man shall thrive daily; whereas the carnal self is a disease, the more nourished, the sooner it killeth.

And lastly, if persecution should come, yet in Christ we receive an hundred fold, and cannot be losers whatever befalls us.

SECT:

## S E C T. 3

*Faith admits degrees.*

**F**aith admits degrees, and every Christian ought to grow from degree to degree: as it is said, righteousness is revealed from faith to faith. And in four respects doth faith admit of degrees.

*Doct.*  
Faith admits degrees: and that in four things.

1. In perswasion: we are more or less perswaded, that Christ is offered and given to us, and become ours; as we assent to propositions for some evidence in them, but assent more when we see more arguments brought to confirm them, more lights set up, more gales of winde to drive us along. We beleeve more, as the Spirit of adoption speaks more clearly: In time we get to be more rooted in faith.

First it is a little faith, and unbeliefe checked, *why didst thou doubt?* and, *Lord help my unbeliefe.* Yet a true faith still: or else who hath



faith? who doubts not sometimes? And herein faith differs from opinion: Opinion assents to a truth, with a fear lest the contrary may be true: so doth not faith.

Opinion is a matter of speculation and no more, faith a matter of practise. Opinion goes no further, but staves in a doubt: faith proceeds to full assurance, and thence hath denomination, as we say the wall is white when it tends to full whiteness.

The least  
degree of  
faith,  
what.

Now the least degree of faith is, when we come to Christ, and are willing to take him: there is some doubt, but yet the Ballance is turned the right way, the man is not in doubt whether he were best take him or no, as the unbelieving is, Jam. 1.8.

The Spouse gives way that it shall be a match, when moved to accept such a man for her husband: as namely, when Ester was in bringing to King Ahasuerus, and afterward when she went to speak  
for

Efr. 4. 16

for the Jews, she resolved to do it, yet with fear, *If I perish, I perish.* The Martyr suffers in faith, though he hath many doubts and fears. The three children had so much trust in God, as to hold the confession of their faith: yet doubted whether absolutely he would deliver them.

2.

2. In respect of difficulties, about things to be beleived. It much magnified *Abrahams* faith, that he beleived the promises even when his *Isaac* was to be sacrificed. But it put *Mary* and *Martha* to a stand, that their brother *Lazarus* had been dead four dayes: and *Moses*, that six hundred thousand people should feed on flesh a whole moneth together. In such cases the Lord pitties his servants, and gives them a signe to help their faith. *Thomas* might feel the wounds of our Saviour. So that in things of a higher nature, or slender means of perswasion, faith admitteth degrees.

T 5

3. In

3.

3. In regard of the extent : when more things are revealed : as in *Paul's* time was more revelation of Christ, and righteousness by him, then in the time of the Prophets : they of old were saved in that obscurity, but now the Church was led into all truth, and faith increased by the clearer manifestation of the Object. And at this day, weak Christians may have as true a habit of faith and grace, as he that knows more : *1 Pet. 1. 1. to them that have obtained like precious faith with us.*

4.

4. In respect of the reflect act of faith, which is assurance ; when we know we have received Christ. And this assurance is more, as the evidences of sanctification are more, as is sayd, the *Spirit witnesseth to our spirits*, namely discovering good things to us, working sound graces in us, and enabling us to judge of the sincerity of them : and so we grow from assurance to assurance.

Rom. 8.  
16.

And

And in these degrees we ought still to grow : which is the second part of the doctrine.

1. For perswasion : we should labour to grow to a more full and firm assent, so to draw neerer to Christ daily. For , the stronger assent we give to the truths that concern Justification, the stronger will our will be in taking Christ.

There are degrees of a womans willingness to take such an husband. As she judgeth the match more convenient for her , so her love and resolution increaseth toward him. The like of Christ and the soul.

2. For difficulties : labour to believe hard things, or easie things propounded with slender arguments. *Moses*, for want of strong faith, could not have the honour of bringing his work to perfection. *Abraham*, who was strong in faith, and gave glory to God, is still greatly honoured as the Father of the faithful. Yea, you shall have an increase of faith, and more revealed

Joh. 1. to you, as to *Nathaniel*; *Thou shalt see greater things then these.*

3. For the multitude of revelations: labour to be filled with faith, as *Barnabas*, *Act. 11. 24.* Thereunto study the word, wherein the Lord reveales himself more and more: and this the Apostle magnifies, as an extraordinary excellency, *2 Cor. 12. 1, 7.*

4. Labour to get full assurance: And then you will love the more: you will work the more, knowing your labour is not in vain in the Lord: and you will be able to hold out and be constant, as *1 Cor. 15. 58.*

*Use. 1.*  
To comfort those that have faith, though in a les degree.

Now if there be such degrees of faith, we should not be discouraged though we come not to the highest. A little is enough to make us partakers of the righteousness of Christ, and of salvation: as a little grain of musk, sweeteneth a great deal. The substance is little, but the influence great. The least bud draws sap from the root, as well

well as the greatest branches. We are safe, when we are once within the doors of faith and the Kingdom.

Every infirmity breaks not the Covenant. God is a wise Father, to consider the infirmities of his children, and will spare them as children. And *smoking flax* hath fire as well as if it were all on a flame. Satan indeed would discourage us, as if we had no faith: but resist him; he is an enemy, and Ministers the *helpers of our joy*, terrible to hypocrites and temporizers, to others comfortable: not a weak sheep of Christs fold, but shall be mercifully regarded, fetcht back, fed, bound up, &c.

But, though a little faith will serve to put you into the state of salvation, yet grow in faith daily, and labour to *trust perfectly* in the grace revealed, 1 Pet. 1. 13. Take heed of odd reckonings between God and you, beleive assuredly, labour for full communion with Christ.

Use 2.  
For exhortation  
to grow  
in faith.

Christ: and why should you limit the Holy One of *Israel*? I mean for his mercy, as *Israel* for his power? And consider:

1. 1. As you wade further in Christian profession, so you will need more strength for your employments.

2. 2. You will meet with greater assaults and temptations.

3. 3. You will have continual need and use of joy, to carry you through all varieties of conditions: which cannot be but by faith, Rom. 15. 13. *the God of peace fill you with all joy by believing.*

4. 4. By a greater measure of faith you shall gain the more of Gods favour, which is the greatest dignity in the world.

This is that that differenceth men one from another. Exod. 33.

19. And thus the woman of *Canaan* got commendation of Christ: *O woman great is thy faith:* and the Centurion, *I have not found so great faith in Israel.* Jacob also hereby obtained the surname of *Israel*.

5. The

5. The more faith, the more powerful are your prayers.

5.

6. The more glory you shall bring to God, while you bear much fruit, Joh. 15.8. Much fruit turns the eye of the Beholders towards the tree and the Planter.

6.

## S E C T. 4.

*The faith that saves us, must be effectual.*

**I**T was Saint Paul's thanksgiving for the *Thessalonians*, that their faith was *effectual* their love *laborious*, and their hope *patient*: and all pitched upon Christ as their Object, and not in the sight of man only, but of God.

1 Thel.  
1.3.

To our purpose: *The faith that saves us, must be effectual.* Faith doth all in matter of justification, as we have seen: no more is required, but to take the gift of righteousness: but because hereupon men are apt to deceive themselves, we will

Doct.

Faith that saves must be effectual.

next



Cause  
of unef-  
fectual  
faith.

next treat of *Effectual Faith*. There  
is a faith which is not effectual, as  
John. 2. 23, 24. and 3. 33. Mat. 23. 8,  
9, 10, 11. Luk. 8. 13. and in the old  
Testament, Jer. 3. 10. Deut. 5. 25, 29.

There are counterfeit Drugs,  
Colours, and other commodities;  
and this makes us take the more  
heed. Take heed likewise in the  
matter of unfeigned faith, and  
feigned. And note five causes, why  
the faith of many is uneffectual.

1. The taking of Christ upon  
mis-information, erring in the per-  
son, and not knowing what they  
do: as when the young man that  
came hastily to Christ, before he  
knew what it was to follow him as  
a Master, and leave all for him,  
which made our Lord so to put him  
to it in the beginning. *Sell all &c.* as  
also to declare his poverty to the  
Scribe, lest upon the mistake he  
should afterward fall away. Faith  
must needs be uneffectual, when  
men be lieve and take the professi-  
on upon them, before they have  
confi-

Mat. 8.  
19, 20,  
22.

considered the conditions.

The hardshs of this warfare in the issue will bewray a false fortitude, as in the common wars. For Christ expecteth great matters of his followers: even to crucifie the lusts and affections, to be hated of all men for his sake, to be despised, persecuted, and endure all hardship. And they that fall to building before they have cast the cost, never finish; both Preachers and others.

2. Taking Christ out of fear, in some distress, and to be delivered from a present exigent: v. c. while the terrors of the law and hell are upon them, While they are in great calamities and afflictions, as *Pharaoh*; while they are sick, and likely to die: *Lord, Lord, open unto us*. In all this there is no love to Christ, but only the extremity urgeth them, as when a Merchant calls out his goods to save his life. They hang down their heads for a day, *Esa. 58*. 5. Promises made in sickness are seldome performed. When the terrors

2.

Mat. 25.  
11.

terrors are over, there is an end of their faith and religion.

3.

3. Taking Christ for love of the good things by him, and not for love to his person: like those that marry for wealth, who, when they have what they desire, love one another no longer: or like those that followed Christ *for loaves*, not for his doctrine or miracles; and so took their time to go away quite from him. Still some seek merrý, and not grace: they would have some hope of being in a better condition after this life: but for Gods Image, and obedience to Christ, they care not, nor enquire after his beauty or excellency (as Cant. 5, 12.) but after the advantages they shall have by him, an earthly Kingdom, or the Kingdom of heaven, disjoyned from Christ. Which is the love of harlots, and not of *virgins*, Cant. 1. 3. They have none but adulterous affections.

Job. 6.  
26.

4.

4. Want of humiliation. An uncircumcised heart cannot love God

God in truth, Deut. 30. 6. The heart must be emptied of lusts, indicted by the law, and convinced of its misery, before it will care for Christ. One must go before him *in the spirit of Elias* (namely, a sharp Ministry) to make preparation for him, that he may be desired, got, and kept: till there be a present apprehension of wrath and damnation, we will not care (as *Isaiah*) to go and lay hold on the horns of the Altar. Or we may take Christ, but our faith will be ineffectual; because, without sound humiliation, we will not account sin the greatest evil, nor Christ the greatest good; and where Christ is not esteemed the greatest good, we will let him go when something is propounded that we like better.

Luk. 1.  
17.

5. Faith proves ineffectual, when it is not well grounded, but only there is a fancy that sin is pardoned, and the person accepted in Christ: so it holds not out. They that are  
*children*

πιστευειν  
μεινεν  
ισχυει.

children in understanding, will be tossed up and down, as a ship with every wind, Eph. 4. 14. Our persuasion of reconciliation with God will not continue, unless we be grounded and stablished in the faith, Col. 1. 23. as a house not set on a sure foundation, or a tree not well rooted: so hope that is not well grounded, holds not out. Our faith should be built on so sure a ground, that nothing in the world should move us, no not a Prophet, nor a dreamer of dreams, nor signs and wonders which come to pass: where-with God tries his people, Deut. 13. 1, 2, 3. Otherwise in temptation we shall fall away, in the error of the wicked, and lose our steadfastness, 2 Pet. 3. 17.

I I.  
In what  
sence  
faith is  
called ef-  
fectual.

Next see, what is the efficacie of faith, wherein it consists, and how it is wrought.

In four respects a thing is said to be effectual:

I.

1. When it doth its proper work. And faith is effectual, when it

it fulfils the proper function, which is, to take Christ : though yet there remain some doubting : the man is willing to adhere to Christ alone for salvation, and is not divided between several Objects : resolves this to be his best course, and goes on whatever may dissuade him. Here is effectual faith, though not perfect. Even some School-men say, that *faith doth not exclude all doubting*. If faith overcome, it is saving and effectual. The danger is, when men stand as weather-cocks, ready to turn every way, and only cleave to Christ for want of temptations. In others doubting is as Thistles, which we say are ill weeds, but the ground where they grow, is fat and good : the heart is good, though incumbered with doubtings.

*Fides non  
excludit  
omnem  
dubitatio-  
nem.*

2. A thing is effectual in opposition to that which is vain and empty, as empty clouds, light pieces of gold, &c. And faith is effectual, as opposed to vain, idle, fruitless,

2.

fruitless, shadowish faith, Jam. 2. 17. 20, 26.

3. A thing is said to be effectual, when it is operative, as a Pylor in a ship, ever doing something. And faith is in the soul, as the soul in the body, ever working.

4. A thing is effectual, when it goes thorow with the work it hath in hand, and brings it to an end. So a growing, prevailing, overcoming faith (I mean, in sanctifying the heart, and saving the soul) is an effectual faith.

Effectualness of faith consists in 4. things.

I.

Now this effectualness of faith is seen in four things.

1. When the preparation is good, rubbish removed, humiliation found, and so the man made fit for the Kingdom of God, as Luk. 9. 62. All are not fit to make husband-men: neither are all fit to take Christs Plough in hand. Humiliation must first fit us for Christ, by seeing the bitterness of sin, and intolerable yoke of Satan. The Israelites were not fit for Canaan, till they

they had felt all that hardship and extremity in *Egypt*. The Prodigal was not fit for his fathers house, till he had been abroad, and tasted of misery. And we in our fathers house, under sweet promises, and comforts of the Gospel, prize not our happiness, nor *hold fast* what we have. An heart not prepared with humility, will let go his hold of Christ, one time or other.

2. When the understanding is clear: to see the truth of the promise, and rest on it, so as all the arguments in the world cannot draw us from it again. Then we build well, when we proceed rightly from one thing to another; first believing the Scriptures in generall, as the sure Word of God', and then looking specially upon the promises whereby Christ and his benefits are offered, even to all, therefore we have warrant to take him: and all this, out of our own judgment, and perswasion of our own mind.

This

Rev. 2.  
35.

2.



This is to be built upon the foundation of the Prophets and Apostles, Eph. 2. 20. Joh. 4. 44. It ever proves uneffectual faith, when a man takes a perswasion out of the general preaching of the word, without a certain ground, or particular knowledg, chiefly by the relation of others. And such will go away from Christ, as occasions are presented, whereas another, being well built and grounded, never forsakes him whatever cometh: Joh. 6. 68.

3. When we take Christ, and that in a right manner, even to be knit and united to him, and that he shall dwell in our hearts by faith, Eph. 3. 17. Heb. 10. 22. And when he is in the heart, he is not there to no purpose, but we shall love as David and Jonathan, and leave all for him, grow up in him, live by him, sup with him and he with us, and be even glewed together: as Rev. 3. 20. Eph. 5. 23. Gal. 2. 20. Gen. 2. 24. Still understanding, that we

we draw neer to Christ out of love, not meerly for fear, or upon a mistake, as we saw before. It must be *unfeigned faith*, a pure heart, and a good conscience.

1 Tim. i.

5.

4. When the whole soul and life is turned to God: that our *faith works by love*, Gal 5. 6. and the work of it appears both in *doing* and *suffering*. And, both the will and all the affections are set on work, love, desire, delight, fear to offend, sorrow for offending, &c. For which cause the promises are made promiscuously, sometime to him that repents, sometime to him that believes, sometime to him that obeys, and the like. And thence the Lord puts his servants to the trial (as *Abraham*) whether their faith will work or no. If it fail, when praise of men or any such thing comes in competition with Gods commands, it is short and uneffectual: as Joh. 12. 42, 43.

4.

But how is effectual faith wrought?

How effectual faith is wrought.

V

Ans.

*Ans.* By the power of Gods Spirit, enabling us to bring home the general promises, and say, Surely this pardon belongs to me, and to me in particular. Naturally the heart is shut up against Christ, and gives him no entrance: and though some would perhaps take him for a Saviour, yet not as a Lord, to love, fear, and obey him: that is the work of the Holy Ghost, and

I.

1. By putting an efficacie into the Law, that we shall be humbled, become poor in spirit, and so be fitted to receive the Gospel. There needs *the spirit of bondage* to make the Law effectual: Ministers do nothing, till God himself press the law on the hearts of people. Without this, neither the sons of thunder, nor Gods own thunders from heaven, can move the heart. The law is a sword; but if God take it not in hand, it wounds not a sinner.

Rom. 8.  
15.

2.

2. By shewing the excellency and riches of Christ; which indeed a man may

may see without the help of the Spirit, but not to be affected with them, love, and embrace them : Eph. 1. 18, 19. By him only we know the excellency of Christ ; so as to be in love with his person : as well as what advantages we shall have by him. See 1 Cor. 2. 12. Joh. 14. 21. and Jer. 31. 33. When Christ *shows himself* to a man, it is another thing then when Ministers shall shew him. God so *teacheth*, as to affect us with the things he revealeth : and otherwise, we shall be as a man that sees a thing, when his minde is upon another matter : we shall see and not see.

3. By assuring us, that those good things are ours, and witnessing to our spirits that we are the children of God : which is done,

First, by clearing the promises, when Gods Spirit gives us a light to discern them, believe them, and assent to them.

Secondly, by his immediate voice,

V a

speaking

3.  
The testi-  
mony of  
the Spirit  
wrought  
two  
waies.

I.

2.

IIa. 57.  
19.

Rom. 10.  
17.

III.  
Why  
God will  
accept no  
faith but  
that  
which is  
effectual.

speaking to our spirits, so as we can say as those (Joh. 16.) *now thou speakest plainly, and speakest no parable*: this is Gods creating of peace for his people, which the Minister can but speak: all arguments without the Spirit prevail not, as we finde in comforting those that despair. It is our duty to converse in the word; because *faith comes by hearing*: but without the Spirit none is perswaded to believe, it being indeed as great a work, as to *raise the dead*, Eph. 1. 19. Men dead in sins and trespasses believe not, till this Spirit of revelation puts life into them. It is Gods calling, and *compelling*, and *drawing*, that brings us to Christ: Act. 2. 39. Luk. 14. 23. Joh. 6. 44. He sets us on our legs, and then we *run after him*, Cant. 1. 4. So needful is prayer, Eph. 1. 18.

Thus is the point cleared, concerning the effectualness of faith.

Now the reasons, why God will accept of no faith but that which is effectual

effectual, are these.

1. Because otherwise it is not faith indeed, but as a dead man is called a man, or dead wine, dead drugs, dead plants: here is the name, but not the nature and efficacy.

2.

2. Because uneffectual faith hath no love with it; and God will save none but *them that love him*, Rom. 8.28. Jam. 1. 12.

2.

3. Because the devils have a faith that is not effectual, and unbelievers have no better.

3.

4. Because it works no mortification; and we know Christ receives none but them that deny themselves, that take up their cross and follow him, that crucifie the lusts, and mortifie the deeds of the body by the Spirit.

4.

5. Because otherwise Christ should lose the end of his coming into the world, which was, to destroy the works of the devil, to purifie to himself a peculiar people zealous of good works &c.

5.

V 3

6. Because

6.

6. Because good works are required of necessity, as the way to salvation : Eph. 2. 10. And none but a powerful and energetical faith can bring forth these good works.

Use 1.

To try our faith, whether it be sound.

Jam. 2.

14.

Exod. 34.  
6, 7.

Five arguments  
of Saint  
James against  
workless  
faith.

Try then whether your faith be sound, or no : as you look to your Evidences. In other things you would have the right, and not counterfeit : why not here, in the matter of salvation ? *Can faith without works save a man ?* What good in a Balsam, which hath lost his efficacy ? or in a Target made of paper ? After that sweet Proclamation of mercy (Exod. 34.) the conclusion is, *God will not hold the wicked innocent.*

So after all our preaching of faith, still we say, It must be a working and effectual faith. Saint James shews the danger of violating the Law, c. 1. and part of 2. against which there is remedy by faith : but then it must be a working faith, as he shews by some arguments.

1. It

1. It is *vain* to say, Be filled or warmed, and not afford means.

1.

2. As the sun is shewed to be the greatest light by giving the greatest splendor, so must faith be shewed by works.

2.

3. Even the *devils* have a faith which works not.

3.

4. None were ever justified without works: witness *Abraham* and *Rahab*.

5. Faith without works is as a body without a soul, a sinking carnion, no preciousness nor excellency in it.

4.

Learn also, by the efficacy of your faith to judg of your conditions. God accepteth none but effectual faith. Where we see the fruits of faith (as love of the saints, and care about holy obedience) we may believe there is faith, though the men complain of themselves, as if they had no faith: as, where smoak and heat is, fire is, though the flame appear not. The direct act

Use 2.  
To judg our conditions by the efficacy of our faith.



act of faith continues, which is taking and resting on Christ, though the ~~reflect~~ act (which is comfortable assurance of a good estate) be suspended.

On the other side, if a man say he hath faith, forgiveness of sins, and peace of conscience, yet hath not works, we will not believe him, his faith is not right, because uneffectual.

The son that went into the Vineyard, though he said he would not, was commended, and not the other who gave good words, and no more. That is the true pearl, which hath his efficacy still, though soyled: another more fair, but good for nothing. True Believers abound in good works: but hypocrites not so, nor meerly civil men; those much in the first Table, little in the second; these much in the second, and little in the first.

Use. 3.  
To justify the doctrine of good works against the Papists flanders.

Now let all this justify our doctrine against Papists, who say we require no good works of men justified

fied : it is not so, faith alone justifieth, but it is *effectual*, and working faith, and works follow faith necessarily. And there is a double justification : One of the *person*, which is by faith onely, whereof Saint *Paul* disputes, Rom. 4. The other of the faith, which by works must be shewed to be lively and effectual, as St. *James* disputes, c. 2. Works justified *Abraham* ; that he was no hypocrite ; and faith, that he was not a sinner. And faith is *made perfect by works* : namely as an Artist is declared skilful by his artificial work, or a Tree by the fruit it bears : the sap is the cause of goodness, fruit the signe. As for those words, the soul is the life of the body, and as *the body without the soul is dead, so is faith without works* : the meaning is onely this, that as a soul-less body is nothing worth, so also is a workless faith. Works then justifie not, yet are of good use :

1. To evidence our right in Christ:

V 5

Christ:

6.

Why  
good  
works  
are re-  
quired,  
seeing  
they  
justifie  
not.

1.

Christ: our being in him will make us dead to sin, and love of him makes us delight in the Law of God after the inner man.

2.

2. Because God rewards according to our works : 1 Pet. 1. 7. A good motive to obedience, though nothing toward justification.

3.

3. Upon a different rise we affirm the necessity of good works : ove, say we, merit say Papists ; and a very hypocrite may do them to escape hell, and get heaven : therce acceptation to those, when these are rejected.

Use 4.

To labor  
to grow  
in faith  
and : assurance.

As therefore we would grow in ability to work, so let us labour to grow in faith and assurance. All efficacy must come from faith. If we have not the right ground, all we do, is in vain. As therefore we dung the root, when the branches are weak and withering, so in weakness of grace we should strive to increase our assurance: Which will be of much use, both to recover

recover our selves out of relapses, to get victory over strong lusts, and to get store of patience, thankfulness, and other graces.

The more faith increaseth, the more will our love be, and the more will our heart incline toward God, and be taken off from pleasures, profits, praise of men, and other vanities. And without this, we water the branches, and let the root alone. *Paul* in all his Epistles laid his foundation in faith, and afterward built upon it. And the same is the business of all faithful Ministers. Many good motions and purposes come to nothing, for want of this main grace of faith, which people do not chiefly ayme at, and labour for. While flesh is the ground, how can they live? as, how can plants live, if the ground be not good and connatural? They are not in their own element, and therefore thrive not. And even in good men, when they come to search their estate, looking on the  
weakness,

weakness of sanctification will weaken their assurance ; whereas to help our assurance, we should first and chiefly go to the promises, and when assurance is thereby increased, our sanctification will increase likewise. Exercise begets health, and health fits us for exercise.

*Use. 5.*

To learn  
to judge  
aright of  
our  
works.

Mat. 15.

26, 27.

Again, if affectual faith makes all pleasing to God, learn hence to judge aright of your works. It is not the specious and fair shew of them that avails, but *faith working with them*, as in that great work of *Abraham's* offering his son, Jam. 2. 22. God accepteth works no further then he findes faith in them. *O woman, great is thy faith*, said our Saviour, noting that grace above all other. The like of all those glorious works, Heb. 11. Among all *Jacobs* works, his wrestling with God by faith, got him the surname of *Israel*. Men indeed accept of the giver for the gift ; but God accepts the gift for the givers sake, being a Believer. And what-  
ever

ever we call the work, yet without faith we can never call it *godliness*; nor is it done to God. For, to do a thing *in faith*, is, to do it out of a perswasion of Gods love to me, him therefore I chuse, and him I will honour.

To do a  
thing by  
faith,  
Whar.

This is *godliness* indeed, and must be added to temporance, patience, &c. 2 Pet. 1. 5. Even man is pleased with nothing, but that which comes of love and true respect unto him. So with God, the best Alms-deeds and the like good works, without faith and love please not: with them, the meanest gifts, and ordinary works of our calling, please God wondrously.

# S E C T. 5.

*Triall whether faith be effe-  
ctuell.*

**F**Aith being such a grace, as sets price upon all our works, and a peg whereon we hang so much, we had

Use 6.  
To try if  
we have  
faith.

had need be sure it be sound and strong, lest we be deceived in a matter of so great importance. Signs of effectual faith are these;

Revel. 2.

17.

Psal. 35.

In the beginning God perswades the heart, that he is ours, and we are his; gives us the *hidden Manna*, which feeds our souls with much comfort; and the *white stone* of absolution, whereby we know we are past from death to life: and makes us glad with the light of his countenance.

After troubles of conscience by the Law, he comes and saith to the soul, *I am thy salvation*.

True, all are not alike troubled, nor is it necessary: but some convincing of the Spirit must still go before: and the promise is made to the coming, not to the preparation. If a man be at his journeyes end, it is no matter how he came there. Two malefactors are pardoned, but one knows of the pardon, the other not, therefore one is more troubled then another.

So

So likewise the preparations to faith are divers; but so soon as the mountains be brought down, God comes with the *still voice*, namely of the Gospel: and that two wayes:

Soft voice  
of the  
Gospel  
hath two  
parts.

1.

1. By clearing the promises, and kindling a light within; that we may see the meaning of them, and be able to build upon them. Otherwise, Christ may be near to us, as to *Mary Magdalen* (and as the Well to *Hagar*) and we not discern him.

2.

2. By the immediate testimony of the Holy Ghost, who works in the Word, shews Christ and his beauty, stirs up a longing after him, and afterward perswades we are indeed his, and he ours: this is faith, and this day is salvation come unto us.

Have these actions past in thy soul? is the word so cleared to thee, that thou wilt believe none against it? and hast thou taken Christ for thy husband, for whom thou wilt



Five signs  
of effe-  
ctual  
faith.

I.

wilt leave all, and cleave to him alone?

This is the main triall, to shew the truth of faith. But because hypocrites have their raptures, and Satan is apt to delude men with a counterfeited faith, examine thy faith by these signs and effects of faith, which we call effectual.

I. It purifies the heart, and is ever joyned with repentance, obedience, and general reformation: Act. 15. 9. and 26. 18. Where Christ comes by faith, he acts the soul, as the soul acts the body; that the Believer presently falls to the duties of godliness, and is ready to every good work. Christ dwells no where, but he gives life, Esa. 57. 15. Where the grass lives not, something is amiss. Where faith that grafteth us into Christ, is not a lively faith, there is a great error. It is not the bare taking of Christ, that will serve the turn: but we must *believe with all our heart* (as the Eunuch) what ever reasons and objections

AA. 2.  
37.

objections be made to the contrary: and because our understanding is fully perswaded of the promises, that it is simply best to take Christ; here the will follows, and the affections likewise: desires will be earnest, anger will thrust away impediments, &c. He that takes Christ in truth, takes him without reservation, turns from Satan to God, from darkness to light, was before wedded to pleasure, profit, and credit, must and will have them; but now let's all go that Christ may be his. Christ and covetousness cannot stand together, nor the satisfying of any lust whatsoever: this were but *figured turning*, Jer. 3. 10. Such mistake faith, as if it were only a perswasion of Gods mercy, and of the forgiveness of sins: whereas indeed it is a marrying of our selves to Christ, with all our heart and affections.

26. 17,  
18.

Men deceived in the nature of faith.

Try therefore. It is dead wine, that warms not: a dead plant, that never yeelds fruit nor leaves: a counter-

counter-

counterfeit Jewel, that abides not the touch-stone : naughty leaven or Physick, that works not. And so is that faith, which works not a general change in the heart and life.

2.

2 Cor. 4.  
13.

2. Another sign of effectual faith is, a Spirit of prayer. He that is the *Spirit of faith*, and tells us we are *sons*, is also the Spirit of prayer, and makes us cry *Abba Father* : Gal. 4. 6. Whereas formerly our prayers were cold, as so much lip-labour, now they are *cry*, fervent and earnest. And whereas formerly we prayed, but not as unto a Father, now we shall look up as to a Father, and one whose love we are sure of. To some, prayer seems an easie matter, a matter of wit, and memory, and volubility of tongue.

But indeed prayer is the work of a sanctified heart • Rom. 8. 26. there is in it, not only our own spirit, but the Spirit of God, sanctifying, quickning, and assisting our

our hearts to the duty: and such prayers the Lord hears, not other: because such come to him as to a friend and Father, not as to a stranger or Judge. Wicked men should hence take occasion to hasten their repentance: lest, seeking God in calamity only, they finde him estranged, and their prayers accounted *bowlings*, as Hof. 7. 14. The Lord takes not prayers by number, but by weight: namely, if they come from his own Spirit.

3. Faith pacifies the heart as well as purifies it. Rom. 5. 1. Where effectual faith is, there is peace which passeth understanding: as we rest securely on the word of a true friend. And it is *after war*; not as many, who are quiet because they never saw their danger, but because we see what danger we have escaped.

3.  
True  
peace is  
that that  
cometh  
after war.

And it is not built upon a fancy, but substantial, casteth out Satan, is afterward assaulted by him, and outstands

1 Sam. i.

18,

Exod. 14.

Psal. 3.

Act. 23.

Mat. 6.

26.

Gen. 24.

7.

4.

outstands all his assaults. *Hanna* believed the promise, and *looked no more sad*. *Moses* believed the safety of *Israel*, and was quiet at the red sea. *David* believed, and slept quietly in his great dangers. *Paul* believed and made no great matter of a great conspiracy: onely faith he, Go and carry this young man to the Captain. And still, so much faith, so much peace.

In daily occasions we have of trusting in God, if we be over-careful, it is an interruption of our peace: and ordinarily Believers are not so overtaken, but onely by some distemper: Phil. 4. 6, 7. And they that cannot trust God with the things of this life, how do they trust him with the main? If God promise *Abraham* a blessed seed, will he not provide a wife also for *Isaac*? *Peter* will walk upon the waters, when *Christ* bids him. *Paul* in his Epistles seems altogether careless of his maintenance.

4. Effectual faith holds out in cleaving

cleaving to Christ : that is,

First, is constant in cleaving to him, which none can do, who take Christ amiss, namely upon mis-information, out of fear, out of love to his, not to him, or out of slender and slight grounds.

It is surely effectual faith, which holds out when fears are past, objections dashed, great offers refused, &c. This faith is built upon a rock, and all the gates of hell shall not prevail against it. The heart of the woman of *Canaan* was secretly knit to Christ by faith, and so nothing could beat her off.

Secondly, it will receive no denial, though God defer long before he grant. No grace that he gives, but he hath trials for it. He means us good, but will first try us. He answered *Daniel* at the beginning of his prayer, but would not let him know so much. He made shews of going from *Jacob*, but went not away till he had blessed him.

Thirdly, after an answer given it will

Three  
acts of  
faith, as  
it holds  
out in  
cleaving  
to Christ

will be content to wait for the thing it self: as *David* often saith, that he waited upon the Lord. *Abraham* waited long for a son, after the promise. *Isaac* likewise for *Jacob* and *Esaú*.

In the matter of justification, God will have us wait for assurance, and the testimony of his Spirit, and gives a secret strength, that we may be able to wait. In the matter of sanctification, he will have us to wrestle a while with some strong lust, and wait for victory: wherein faith supports the heart, by looking to the promise.

As also in the matter of deliverance: faith bids us wait, because the vision is for an appointed time, Hab. 2. . We wait for a man coming forth, whom we know to be within, and must needs speak with all. And where faith is sure of God, it will wait his leisure. But it is a slight and uneffectuall faith, which is all upon flashes and good moods,

moods, in sickness, at a Sacrament,  
&c.

5. Effectual faith may be known  
by the Concomitants: as

1. That it will alwaies have *Love*  
joyned with it, Gal. 5. 6. 1 Pet. 1.  
8. because it looks on God as a  
friend and Father, and on Christ  
as an husband: and love begets love,  
as fire begets fire. And the truth of  
love is discerned by the quickness,  
while the heart stirs, desires union,  
cannot abide strangeness, and de-  
lights in the presence of Christ: By  
hating sin, for that the Lord is ho-  
ly: By doing any thing for Gods  
sake, how difficult soever it be, as  
*Jacob* for love of *Rachel* thought all  
his labour easie: By loving those  
that are of the same disposition as  
God himself; and it is easier to love  
purity in the Saints whom we see,  
then in God who is remote from  
our sight: And by bounty shewed  
for Christs sake, when he calls for  
some of our wealth, credit, liberty,  
&c.

5.  
Conco-  
mirants  
of effe-  
ctual  
faith.

1.

2. If



2.

2. If thou hast faith, thou hast hope : to expect what thou believest, as the great Heir of the land that belongs to him : and, as the Heir carries himself accordingly, so a Believer that hath hope of heaven, mindes and eyes it, and lives after another fashion then others do : and thereby is true faith discerned from the faith of devils and reprobates.

Now this hope is not without some mixture of fear : no cause of discouragement, that we fear sometimes : but it is the more likely to be good hope, and not the presumption of wicked men : they hope, and fear not : the devils fear, and hope not : true Christians by their conflicts may receive comfort. And this their mixt hope, in all troubles, holds up their heads from drowning, and purifies their hearts, that they may at last attain what they hope for.

3.

3. If you have believed, you have joy : Rom. 25. 13. 1 Pet. 1. 8.

None

None findes the great pearls of the Gospel, but he goes away rejoycing. Matters of justification, which to some yeeld no comfort, and seem not worthy of their cares and labours, of others are preferred before their chief joy; they would hear of forgiveness, rather then any thing else, such is the bitterness of sin unto them.

Trials of  
joy.

And whereas wicked men have some joy in the word, and the good things of it, Luk. 8. 13. Joh. 5. 35. Heb. 6. 5. the difference is:

Rom. 5.  
3.  
Act. 5.  
41.

First, that the joy of true Believers holds out, even in tribulations, and is rather increased by them; when others go away.

Secondly, that it exceeds other joyes, whatever they be, whereas comforts of the world drown and overcome the joy of hypocrites. Christ is more then a Kingdome, and the joy in him *unspeakable and full of glory*.

1 Pet. 1.  
8.

Thirdly, that it is a spiritual joy; whereas an hypocrite rejoyceth

X

even

Heb. 5. 5.

even in spiritual things after a carnal manner, they put away his terrors of conscience, his worldly fear and grief, or they breed conceits in him of an happy estate after death, he hath a *taste of the powers of the world to come*, some sweetness, so much as suits with his flesh, as to hope for a Kingdom, salvation, &c.

4.

Job. 42.

5.

Esa. 6. 5.

Luk. 5. 8.

2 Sam. 7.

18.

4. True faith ever makes a man humble and vile in his own eyes: because Christ, when he comes into the heart, brings a light with him, which shews the creature its own vileness. When God drew neer to *Iob*, *Iob* *abhorred himself in dust and ashes*. When *Esay* saw the glory of God, he cryed out, *I am undone*: and *Peter*, *Depart from mee, I am a sinful man*: and *David*, *What am I? or what is my fathers house?* They are unsound, who are proud, conceited, ready to take up opinions, ready to lash out this way and that way, better then other men, forwarder, &c.

S E C T.

## S E C T. 6.

*Faith to be set on work, and how.*

**I**T is the excellency and proper quality of faith, to be effectual, and therefore we should set it on work, as an horse to ride, a knife to cut, or a Souldier to fight. If you have faith, use it: now that God hath put life into you, be sure to live by your faith: now he will work by you, as formerly in you. A Lamp once lighted burneth on. Talents must be used for advantage. Habits are for action, and without action there is no difference between a wise man and a fool. Neither doth God reward according to habits, but works. Set faith therefore on work, both for applying Christ, for finishing the works of sanctification, and otherwise.

The using it will strengthen it:

X 2

whereas

*Use. 7.*  
To act  
and  
exercise  
faith, or  
to set it  
on work

whereas, if you use it not, you shall have little enough of it. Therefore as God usually appoints a man some exercise, to keep his faith breathing, so let him make use of it, and set it on work.

Shewed  
in three  
instances

I.

1 Pet. 1.  
13.

If a man have a good estate, and use it not, what benefit comes to him? What would it profit, to be Gods freind and favorite, and have interest in al he hath, & not improve it? Faith enables to do much, as we see in Heb. 11. but all is, if we make use of it. As for example:

I. In comforting our selves: that our hearts may be filled with joy by believing the forgiveness of sin, and other priviledges by Christ. We should trust perfectly in the grace revealed by him, even the full forgiveness of our sins, and that Christ is wholly ours: so putting away all scruples, and repelling all temptations of Satan: applying all promises, and the whole wealth of Christ in comparison whereof all worldly matters are as nothing: so we

we should not onely rejoyce, but put on an holy magnanimity, answerable to our condition; as *Saul*, when he was made a King, had another spirit; and we should use the world, as if we used it not; the variable weather is below, above all is quiet. He that useth his faith, and walks with God as *Enoch*, will overlook earthly matters as so many trifles. And all afflictions will be easie to such a one, loss of friends, loss of reputation, wealth, and the like. *His heart is fixed, trusting in Gods* nor will he be afraid of evil tydings, but in all estates approve himself unto God: not puffed up on the one side, nor dejected on the other, but still himself in variety of conditions.

PL. 112.

Now that you may thus make use of your faith for your comfort, remember that God justifieth the ungodly: that Christ is made righteousness to you, to the end you should rejoyce in the Lord; that the pardon is generall, to all

Considerations to help faith in comforting the soul.

X 3

sorts

sorts of sins and sinners, and if God make no exception, why should you? that God delights in shewing mercy, Mic. 7. 18. that his mercy is infinite, far above our thoughts, and scantlings: that Christ came to pardon the greatest sins, and, if we be within the Covenant, why should we not believe it? or if we be out of the Covenant, why do we believe at all? Never is the Covenant wholly broken, till the heart be quite gone from God, and joyned to another Master: Psal. 44. 17, 18.

There is a double seal which God puts to his people. One secret, by his Spirit who seals them up to the day of redemption. The other more open and manifest, whiche enables them to depart from iniquity. And now should they make no question, but Christ belongs to them, and they to Christ. They should *trust perfectly* in this grace, and set to their own seal too, by believing: not, It may be God will

will forgive me, it may be not : but with full assurance, that your joy may be full.

2. You should make use of your faith, to guide and direct your lives, in all the turnings you shall meet withal, whether of prosperity or adversity, whether God lead you in pleasant waies, or through the way of the Philistines; that you may not turn aside to the right hand, or to the left, but sometimes fight the good fight of faith, and otherwhiles be quiet and comfortable, but never forget your journey. *Esther* had use of faith in that fruit of the Church, and turning of her high condition, now endangered. So had *Abraham* in the case of offering his son : and *Moses* in going to suffer affliction with the people of God. A man that had not faith, would never have done as they did, but balked God and religion for wealth, honour, safety, friends, other contentments. See some instances :



Instances  
of faith  
guiding a  
man in  
difficult  
cases.

1. In confessing Christ : by faith a man shall be willing to *be cast out of the Synagogue*, rather then deny Christ : another will deny him rather, as *Joh. 12. 42.*

2. In case of disgrace, or the praise of men : a Believer (as *Paul*) goes on in his profession, because he knows whom he hath trusted : another fals to mincing the matter, halting, &c.

3. In case of profit : an unbeliever fals upon his advantages, as *Saul* upon the fat cattle of the *Amalekites*, and *Balaam* upon the wages of unrighteousness, and as the Eagle which flies high, but still hath an eye to the prey below : so is a false-hearted Professor of the Gospel. The Believer not so, but forsakes even what he hath (as *Zacharias*) because he believes in God, and looks to the better and enduring substance.

4. In case of safety and danger : had *Saul* believed, he would not in danger have hastened to offer sacri-

sacrifice: nor would the people have gone down to *Egypt* for safety, Jer. 42. Faith makes a man put himself upon God, whatever the danger be: as *Luther* in going to *Worms*.

True: we have not Prophets, but we have promises: and, is it not Gods cause, Gods way, Gods commission? if not, give over: if it be, shrink not, as *Luther* wrote to fainting *Melancthon*. *Jeremie* must and did preach, whatever come of it, c. 26.

5. In great fears, of trouble, prison, persecution: *Steven*, a man full of faith, went on fearlessly: and *Paul* consulted not with flesh and blood, which the unbelieving will do.

6. In the proposal of sinful delights: one takes, another refuseth, as *Moses*, namely by faith, which the other wants, Heb. 11. 25.

7. In case of providing for posterity: a Believer will do what he can, but chiefly will leave them

X 5

Gods

Gods blessing, and lay up faithful prayers for them: another addes means to means, house to house, and will make all firm. So these two run a different course.

8. In matter of imployment: By faith a man will rather lose in the world, then neglect prayer, reading, examining of his heart, which was *Maries* portion: another neglects these, and looks mainly on his business: Business must be done, business must not be left at six and seavens. &c.

Thus we see how faith guides a-right in the severall turnings of our lives, and is indeed the chief thing which puts a difference between men and men in their courses. Trust in God, and you shall be able to do as *Moses*, *Paul*, and others did: 1 Tim. 4. 10. therefore we both labour and suffer rebuke, because we trust in the living God. And, to trust in God, is, to be unbottomed of thyself, and of every creature, and so to lean upon God, that

To trust  
in God,  
what it  
is.

that if he fail thee thou sinkest: not as many, who say they trust in God, but will shift for themselves, and Gods blessing is but a good addition, promises are but notions, not things to be trusted unto. *Alexander* drank up the Potion which was reported to be poison, and afterward shewed the Letter: so greatly he trusted his Physitian. A General destroyed a City, which by a Broad seal should have been spared, because he had received secret letters from the King to destroy it: so trusting the King with his life. Dost thou likewise put thy self upon God in cases, wherein if he should fail thee, thou wert undone? this is indeed to trust in God: who usually deferreth help and deliverance till extremity, because we trust not in him commonly till other props are taken away: we receive the sentence of death in our selves, that we may learn not to trust in our selves, but in God that raiseth the dead: so in Zeph. 3. 12.

1 Tim.

2 Cor. 1.

9.

2 Chro.  
14. 11. &  
16. 1.

1 Tim. 5. 5. Commonly when we are brought lowest, we are nearest to God, pray best, and speed soonest. *Asa* prevailed against an huge Army while he believed: afterward, not believing, he was shut up by a weaker Army.

And for this cause God ordinarily deferreth his help till we come to the Mount: *Abraham* was brought to the last cast, *David* ready to perish by *Saul*, *Jacob* by *Esau*; Christ was brought to the brow of the hill, others feet are ready to slip, &c. Now to believe in God, is to trust in good earnest. And now he will be ready to help: because now we will acknowledg his providence, and attribute all to his power, mercy, and wisdom: whereas otherwise he should lose his labour, and his glory.

Oh that men would therefore trust in God in all cases! Whom did he ever fail, that trusted in him? What servant of God ever complained at his death, that God had failed

failed him, but would rather encourage others to believe by his own experience? seeing he hath said, *I will not leave thee, nor forsake thee*, and usually is better then his word; no matter how difficult the case be, as we see in the strange passages of Gods providence, when the woman left the land at Gods command, and after many years recovered all again; when the Jews were delivered from *Hamans* strange and strong device, &c. And God is still the same God to them that trust in him.

Heb. 13.  
5.

2 King 8.

But God doth every thing by means, works not wonders, or would you have me tempt him and expect miracles at his hands?

Object.

*Answ.* 1. This is sometimes a fair excuse for unbelief, as in *Ahab*; Esa. 7. 12. For though the Lord works not miracles now a dayes, yet he works wonders: and the name of Christ in these times of the Gospel is, *Wonderful*, to do wondrous things in his government of the

*Answ.*

Esa. 9. 6.

the Church, when the strength of it is but little; and the enemies seem invincible. And being the same God, he still works wonders after an ordinary way, to deliver his people as the *Jews*, to make plenty and cheapness, as in *Samarina*, &c.

2.

Of using  
means, 3.  
rules.

I.

2. To answer more punctually: know, we must use means as you say, but

1. They must be means of Gods own providing, and not those particular means which many times you pitch upon. He hath other to do the thing by, yea often he cho- seth means that were not thought of, because you are apt to think; Oh, if these means fail, we are spoiled. *Naaman* the Leper must be cleansed by washing, and not in the way himself imagined. *Joseph* must be advanced, but not by being in favour with *Pharaohs* Steward, as reason would have conjectured; nor yet by the Butler of *Pharaoh*. We see often, that likely means help not, but those we thought not of.

It

It is not such a Physician, nor so good an, that can make one well; nor such a friend, that can comfort the distressed heart: say not such things; thou knowest not what means the Lord will use and bless.

2. It is Gods blessing, that makes the means effectual: and without it the most specious and probable means bring nothing to pass: if he say, Prosper not, it shall do no good: if he say to weaker means, Do it, it shall be done. Know this, speak thus, and practise accordingly.

3. His blessing is dispenced, not according to the means, but according to the uprightness of thy heart, and thy works, Psal. 62. 10, 11, 12. Riches make none happy, and therefore deserve not to have the heart set upon them. Promotion comes neither from the North nor the South, but from the Lord. Only when we have sought him, and got some hold of his love, we may be confident, whatever the men or means be: Ps. 31. 13, 14, 15.

Beware



Jer. 9. 24.

17. 5.

Object.

2.

Answ.

Of evils  
feared.

Beware then: God doth things by means: the saying is true, if thy heart be not false: means must not come in competition with Gods way and wisdom, nor be used alone, nor be gloried in, but he that glorieth, must *glory in the Lord*, who only can give strength both to us and our means. Which if they could of themselves help us, certainly He would suffer us to rejoyce in them. And it will be a signe to us, that we trust God in the use of the means, if we *draw near* to him, and strive with him in prayer, knowing all success is from him: 1 Tim. 5. 6.

But what if such or such a cross fall out? how then should I be able to bear it, or trust in God?

Answ. There may be help for all this. A man may sink twice or thrice before he be drowned. *David* and *Ioseph* and the best of Saints have been under the cloud for a great while. No cause to cast away thy confidence, though the evil feared come upon thee. God can

can come between the cup and the lip: and usually will be *seen in the Mount.* But resolve however, to

bear the perplexity; as *Ester*, *If I perish I perish*: and the three Jews, whether God will deliver us or not, *we will not worship thy golden image.*

An hard thing to do; but know the worst things that may befall thee may be good enought; still thou shalt finde somewhat to keep thee from sinking: *Afflicted but not overcome*, &c. God will stand by thee, as by *Paul*, and say, *Fear not*, and then thou wilt be able to bear it, knowing

Est. 4.

Dan. 3.

1. That there is no case so desperate, but it may be helped: even the making up of thy good name, which is a tender thing, as glasse. *Joseph* was at last cleared fully. *David* after all his crackes dyed full of riches and honour. When God commands, riches shall take them wings to come, as well as to fly away.

Rule. 1.

When God will, he can make  
thing

thine enemy thy freind, as *Esau* to *Jacob*. And for divers extremities, you know what end the Lord gave unto *Job*.

2. No case so heavy, but it may be born: as we see in *Pauls* manifold and great afflictions. 2 *Cor.* 11. and those of *David*, 1 *Sam.* 30. 6. While the spirit is sound and whole, it well bear any affliction. The onely unsupportable burthen is, when the spirit is broken or wounded. Yet even then will the Lord heal it again.

3. No case so miserable, but thou maiest be happy in it: because none can separate from the love of *God in Christ*, no not the devil with all his forces, *Rom.* 8. 38, 39.

4. No case so bad, but it may be best for thee to take down thy rebellious nature, to mortifie lusts, to make thee weary of the world, &c. and little dost thou know what thy heart would do, if thou hadst not such a disease, sharp sickness, perverse adversity, trouble in wife,

wife, children, estate : thou knowest the present, but not what will be : as *Hazael*, Am I a dead dog, that I should do such things ? yet did them all : 2 King. 8.

But how shall I be able to trust God in difficult cases, when my own and other mens experience tells me, that many times he doth not answer our prayers?

*Ans.* He is alwaies a God hearing prayer : yet sometimes answereth not ; namely,

1. If we ask amiss : upon a mistake, when we think a thing is good for us, but God knows it not : here we should pray conditionally, and submit to the only-wise God, even when we think we are wise too, 1 Tim. 1. 19. God saw it better for *Paul*, to let alone the thorn in the flesh, for his humiliation, and shewing the sufficiency of his grace, and power in weakness. And we may sometimes be deceived with a false zeal ; as when the Disciples would needs call for fire from

*Object.*

3

*Ans.*  
Of Gods  
hearing  
our pray-  
ers.

1.

from heaven. God hears not the prayers of our own spirit.

2.

2. It may be, we are not yet fit for the mercy. God, as a wise Physician, will give it to us, as soon as is fitting. A Purge must go before a Cordial. *Israel* must fast and pray, before they shall prevail against *Benjamin*. And I tell thee, whatever thou hast done, somewhat more (it may be) must be done, before thou shalt obtain. *Ioseph* and *David* were long in preparing for their preferments. Think thou also, that thou art not fitted yet: *in due time* thou shalt be exalted; 1 Pet. 5. 6. namely: when the work is done, which God intended by the affliction, even to humble thee: And it were not the *due time*, if he should either do it before thou be fitted, or not do it when thou art fitted. Christ came *in the fulness of time* to save us: so also of temporal salvation: there is a promise for it, and it shall be done: still to him that feareth God, Prov. 22.4. but

but withall, he must be humble: God will not help his own childe, if he have a secret way of wickedness, for which he is not or will not be humbled. Or if he should, he would be apt to abuse it.

3. God defers sometimes, to make us pray more fervently. He that bestows blessings at our *making our requests known*, yet requires that condition, that our prayers be *fervent*, Jam. 5. 16. He will have us prize his blessings, and keep them with care: which we will not do, if we come lightly by them.

3.  
Phil. 4. 6.

Hereunto our spirits must be quickened by some delay, as the woman of *Canaan* for her poor daughter, *Hanna* to obtain a childe, *Jacob* to escape *Esau*, &c. Go and mend thy prayers, that thou maist mend thy speeding.

It may be, God hears thee, but thy suit crosseth some other secret passage of his providence: and being the great Governour of the world, he must bring many things together:

together: and in time he will let thee see, that what he did, or did not, was best for thee. God in wisdom appointed the Temple to be built by *Solomon*: and therefore *David* might not do it, though he desired, purposed, and prayed that he might.

The Wisemen must return into their own country, another way, against their own purpose. Give glory therefore to God, be not hasty in thy requests, permit him to do all his will, and be content that he do for thee in his own time, manner, and means.

*Object.*

4.

*Ans.*  
About  
the pro-  
sperity of  
wicked  
men; and  
the Saints  
afflictions.

But what encouragement have I to trust in God, when I see godly men not able to bring their enterprises to pass, as the wicked do who are wise, politick, have great meanes? &c.

*Ans.* It is true on the one side, that ill men do often prosper: *Pf. 37. 7. Eccles. 8. 14. Jer. 12. 1.* and on the other side, that good men are sometimes crossed, even in things

things they do according to Gods will; the Disciples greatly hazzarded, though Christ himself bad them go over the Sea: *Paul* greatly troubled, when God commanded him to go into *Macedonia*: and sundry afflictions befall the best, so to hide his wayes, and make his judgments unsearchable. But

1. Judg not any thing, till thou see God hath finished the work he is doing, and what end he will give, as to *Iob*; to the good all is for good, to others (as *Ieroboam* and *Saul*) their prosperity is as grass, and as a pleasant dream, soon gone. Mans work may not be censured, till finished, and till we see how one part answers another: much less Gods.

2. Prosperity hurts evil men; as much as adversity doth good to the godly: ease slayerh them: when God let *Hophni* and *Phineas* alone, he meant to destroy them.

To prosper in sin, is the miserablest condition in the world: as contrarily,



contrarily, if crosses will do us good, what need we care? We are untamed Colts, and need even strong afflictions. We have divers corruptions, and need divers corrections. And, because sin is natural, and some sins long a breeding, we need long continuance of affliction, even *many dayes*, though perhaps we be *holy and understanding* people, Dan. 11. 33, 34, 35. namely, *to purge and make us white.*

3.

3. Afflictions of the godly are better then the prosperity of the wicked: Psa. 37. 16. they have more comfort in scantiness, obscurity, other troubles, then wicked men have in plenty, credit, great felicity of the world. As unknown, and yet well known unto God.

4.

4. Evil times come upon evil men at last, and take away all the good they have, and leave them in despaire, confounded, faint of heart, melting away as the fat of lambs, Psa.

Psal. 17.30. True : the affliction befalls the godly too : but

first, God hath respect to his in it, as Jer. 24. 8. all were carried into Captivity, but upon the good figs his eyes were set for good, to give them joy of heart, which the other wanted.

Secondly, evil men ever stand in slippery places, and are uncertain how long their comfort will continue, (which is a great misery) but the godly are built upon Christ the Rock, and sure it shall be ever well with them.

Thirdly, misery comes suddenly on the wicked (Prov. 1. 37.) for want of preparation : whereas the godly undergo the same sudden changes, yet, having prepared themselves, to them they are not sudden. The snare is to the wicked,

Fourthly, afflictions are heavy to the wicked, who drink the dregs, and are smitten at the root : and God lops them at the worst time, or comes as a thief to break up their

Y

house :

1.  
Difference between the Saints and others in the same affliction.

2.

4

house: God ever meets with wicked men in the unfittest time. But to the godly afflictions are easie: God afflicts them in the branches, lops them in the winter, and puts his hand under, that they are not broken in the fall: *though he fall, yet shall he rise again*, Psal. 37. 24.

Thus of the second use we should make of faith: namely, for guiding our lives.

3.  
Faith  
must be  
improved  
to in-  
crease  
sanctifi-  
cation:  
three  
waies.

1.

3. We should set faith on work to increase sanctification, to mortifie lusts, and strengthen the inward man. Which it doth, first, by believing the forgiveness of sins, and so delighting in God as a better Husband, which will turn the heart from sin. Looking on this amiable Object will cause a divorce of lusts. Whereas if we look on God as a Judge, it will turn us from him, and make us continue still in sin: well it may lie hid, but is not mortified without knowing Gods love to us, and without loving him again. *Peter, lovest thou me? feed my*

my flesh: do not what will grieve me, disdain what I hate, bring glory to my Name, &c.

Secondly, by *overcoming the world*, in all the offers of good it makes, or fears of evil, which usually draw many from duty. Faith sets God before us, and thereby sets us above the world, yet not makes the things of the world serviceable unto better things.

Thirdly, by conveying the Spirit of Christ into thy heart, and by him the sap of grace: and so thou art ingrafted: *into the similitude of his death, to die to sin, and live unto righteousness; Rom. 6. 5.*

### SECT. 7.

*Of Love whereby faith worketh.*

**T**Here is no Justification by the Law, but by faith which sets us into Christ. And the faith which so sets into Christ, is not an empty

Y 2

and

The  
ground  
of the  
discourse  
follow-  
ing.

**Doff.**  
He that  
loves not  
is not in  
Christ.

Love in  
generall,  
what.

Effects. 2.

and idle faith, but effectual as we have seen, and working by love Gal. 5. 6. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: even such a faith as is accompanied with love and good works: we must so take Christ, as to love him, and the love must not be in shew only, but in deed and in truth. *Whosoever loves not the Lord Jesus, is not in Christ, and by consequent is in a cursed and damnable estate.*

Now love is that act of the will, whereby it turns it self to a thing: as contrarily, hatred turns from a thing. The Object of it is Good, even such a thing as is suitable, proportionable, and agreeable unto us. So that love is nothing else, but a disposition of the will, whereby it cleaves or makes forwards to some good that is agreeable to it self.

The effects of it are two:  
It would have the thing it loves, to be preserved: and, It would have

have it his, draws neer to it. Not that it alwaies desireth union, but would have the thing loved, in such a distance as is most agreeable to us: still to be, and be ours. And it is a commanding affection, as also harred: dividing all the rest of the affections between them. What I love, I desire, hope for, rejoyce in, or am angry with impediments. What I hate, I flie, fear, grieve, or insult against.

For the kinds of love:

Kindes 3.

1. *There is a love of pitty*: as in a father to a sick and vicious son: and in other things, when we finde some hurtful thing upon the thing loved, and desire to remove it.

2. *Of concupiscence*: when a man loves a thing meerly for his use.

3. *Of complacency*: when the Object is somewhat adequate to the higher faculties of the will and understanding, that there is some agreeableness between the thing loved and the frame of the soul: So the father is well-pleased in his son,

Y 3

and

and a Teacher in a towardsly scholar.

4. *Of friendship*: where is a reciprocation of affections: A man both loves and is beloved again.

5. *Of dependance*: when we love one, upon whom all our good dependeth: namely God, whom also we love with a love of complacency and friendship, being a full Object, free from all mixture of evill, and altogether supernatural.

Love natural, sinful, spiritual.

There is a *natural* love God hath planted in mans heart, to love himself, his children, wealth, and whatsoever is in nature good for him. On one side whereof hangs a vicious and *sinful* love toward sinful things. On the other side a *spiritual* love, which sets banks to the stream of natural affection, that it run not over, and also gives it an higher rise, that of natural love it is made holy, and so the soul is carried along as a ship with winds, which otherwise should be driven with Oares. Naturally

we

we hate God, as between whom and us there is a contrariety, he pure and we sinful. So that, before we can love him, our nature must be both subdued and new moulded.

Love of  
God  
wrought  
in us by  
two  
things

1. The love of God is wrought in us, by breaking our hearts by the Law: which till it be done, Christ shall neither be received nor loved, gracious invitations rejected, the Kings supper slighted, farms, and wives and oxen attended. He that will set price enough upon Christ, must look on him, as a Captive on his Redeemer, or a condemned man on his pardon. Where is either the sense of sin, or not a deep sense, Christ cannot be duly loved. Humiliation must be deep enough.

1.

2. By making up these broken hearts again, and moulding them anew by the Gospel, telling that Christ is willing to be their Redeemer, Lord, and Husband. So they take him, as one that is suitable and agreeable to them. And out of this ariseth an holy constant

2.

Y 4

con-



The love  
of Christ,  
what.

conjugal love, wherein they are rooted and grounded. And it is a holy disposition of the heart, rising from faith, whereby we cleave to the Lord, with a purpose of heart to serve him, and please him in all things. He is fit for us, and willing to receive us; and therefore we love him.

But the chief is his fitness and suitableness to us. Perswasions of forgiveness will not serve the turn: many a man hath them; and yet loves not Christ: many a man wants them, and yet loves him more than all the world; Oh this is the best match for me, and so he hangs and thirsts for his righteousness: now though his faith be but weak, it may comfort him exceedingly. And whosoever doth not so love Christ, is in a cursed condition.

Reason.

I.

Mat 23.

1. Because of the woe and curse due to him. *Woe unto you Scribes and Pharisees, hypocrites.* And all are hypocrites, who have not true love in their hearts, but onely do the outward

outward action. These wares are counterfeit, and only to be broken in pieces.

1. Because such break the Evangelical Law, not having a desire and endeavor to fulfil the law in all things. *Love is the fulfilling of the law.* Contrarily, though much be done, yet not out of love, the whole law is broken. There follows the curse of breaking the Moral Law, as also of the Evangelical.

3.

Rom. 13.

2. Because he is an Adulterer, and false to Christ his husband. Pleasures are more loved, for profit of men, or utilities of the world. Jam. 4. 4. And by the law of God an Adulterer brought to judgment.

3.

3. Because he slighteth the Lords offer, who is a Father to us, and considers us his own Son in marriage. Plat. 2. 12. 1. Phil. 23. 19. Heb. 6. 7.

4.

Look then whether you have this love of Christ, without which all you do for him will not be accepted. It is all but complement; and hypoc-

Use

To Examine if we love Christ.

CHAP. 107

Y. 5

crific;

erific. You will be ~~in~~ <sup>in</sup> most  
bitterly: 1 Cor. 16. 22. A curse of  
the law may be repealed: not this  
of the Gospel. Therefore (in  
making the Catalogue of your sins)  
specially to the sins against the  
Gospel, as impenitency, unbelief,  
want of love to Christ, and of obe-  
dience. And be sure you deserve  
not your selves in trying this love, as  
many do, in breaking the first of picking and choosing

Trials.

I.

1. Love is a very scottish and  
quick affection, & c. toward wife,  
friend, relations. As man knowe  
he loveth his wife, and his love is stir-  
ring. I dook thy heart likewise in  
affection to Christ, full of love, grieving if  
he be absent, glad if present. There  
there is a kind of painfulness in  
loving, and all painfulness is of a quick  
suffering. In not two words  
Whether, dost thou walk  
with God as Enoch, and desire to  
be in his company, not restraining  
prayer from the Almighty, not feel-  
ing his dealing with thee, and think-  
ing within? Such commerce and in-  
tercourse

intercourse is an argument of love: as also between men. In vain doth a wife profess to love her husband, if she care not to be in his company.

3. Love is ever diligent to obtain the thing loved, at any cost or labour: so in drawing near to God: away with ease, worldly business, things pleasant to the flesh, 1 Thess.

1. 4.

4. Love cannot abide delays, but would presently enjoy the thing loved. And it will be a sign you love not Christ in truth, if you defer to come in; you will serve him, but not yet; you will be older, things must be thus and thus with you. Love is a present affection.

5. Love desires no wages; but is a thing well pleased with it self; carries meat in the month, and hath so much sweetness in it self, that it desires no addition. The very having of *Rachel* was wages enough to *Jacob*. It was Christ's meat and drink, to do the will of his Father. And naked

3.

4.

5.

THAT  
REVEREND  
TO LOVE  
CHRIST  
I

naked Christ is lovely enough.

6.

6. Love of Christ will constrain you to please him, and put such necessity upon you to obey him, that you cannot chuse but do it: 2 Cor. 5. 14. as when a man is carried in a strong stream, or crowd, or in the hands of a strong man. It is (as it were) a compulsion: namely, by an inward principle and attractive: though outwardly he be called fool, or mad man, as *Paul* there. The weight of a stone compels it to go to the center. Lightness of fire compels it to ascend, &c.

Joh. 21.  
15.

Now examine by these things, whether you can say with *Peter*, *Lord thou knowest I love thee*. If not, all you do is nothing worth: nothing avails, but faith that works by love. You are yet in a damnable condition, and it is good we tell you so, that you may seek to be healed, and get the love of Christ into your hearts.

Seven  
Motives  
to love  
Christ.

1.

Where to consider,  
1. That he is worthy to be praised  
and

and loved, Psal. 18. 3. He hath all beauty and excellency that makes the creature amiable, and far more abundantly: therefore should be loved with all the soul and strength. And, whereas the creature hath some defect or infirmity, the Lord hath nothing in him but that which is amiable: he is wholly *delectable*, Cant. 5. *the fairest of ten thousand: the Lord Jehovah, strong*, &c. Exod. 34. 6. Saints and Angels who know him most, love him best.

Know then, that he is a constant friend, *Jehovah, I am*, without change, knows our soul in adversity, gives the sure mercies of *David*: which should set an higher price on him.

That he is *strong*, Almighty, able to act all graces that are in him, and to do more then man, as much as he is beyond any man. That he is *merciful*, pitiful, forbearing, and none so ready to forgive, as God is. That he is *gracious*, willing to do us good, though we have no goodness why.

why he should regard us: as when Princes shew grace to their people; that he is *long suffering*, though much and often provoked, still patient; repeats his mercy as often as we repeat our sins, and we cannot weary him out. That he is *abundant in kindness*, as a most kinde father or husband, a God hearing prayer, ready to do whatsoever we desire, which is the greatest kindness: so that his Majesty, power, and terrible-ness need not dishearten us. That he is abundant in truth too, as good as his word, and better, will do according to his promises, and overdo them.

A token whereof is, that he reserves mercy for thousands, not only rewarding our selves for our faithfulness, but our posterity also; as did David in his love to Jonathan and Barzillai.

And lastly, he forgives iniquity, transgression, and sin, even all sorts of offences natural corruption, smaller infirmities, & greater rebellions

left

lest we should think, Such and such  
 has cannot be forgiven. And, he is  
 still doing it, as the word signifieth.  
 Know this, and love him accord-  
 ingly.

2. Consider how the great God  
 makes towards you, and is a sinner  
 to you for your love, beseecheth you  
 to be reconciled, would fain be  
 friends with you: whereas the  
 weaker and lower should seek to su-  
 periorise. **Deut. 10. 17.** Refuse it  
 not therefore. Even a mean one, if  
 he seeks to us, shall have love return-  
 ed for love.

3. His conditions are easie. v. 12.  
 And yet, if he put us on an hard  
 task, we ought to have done it, as  
 to offer our children in sacrifice  
 or the like. **Levit. 17. 3.** And  
 he that planted the affection  
 of love in your hearts, may well call  
 for his own, and expect to gather  
 the grapes of his own vineyard.

4. You are much engaged. **1st.**  
 love God, having chosen him in  
 baptism for your father and master:

Josh.



Josh. 24. 12. Also he hath bought you; and over-bought; therefore rob him not, it were treachery after so great engagement, adultery after a match made; love is the best thing we have, and should not be bestowed on the creature. *Who among the gods is like thee?* And remember, you are not now to chuse.

6.

116. Remember the particular passages of Gods dealing with you from your youth up: which may be as so many sparks to breed in you a flame of love toward him: and unreasonable it were, to forget the goodness of God. 2. Sam. 22. 7. *Jan. 216. 7.*

7.

57. The Lord loves you: and as fire begets fire, so should love beget love. *Gal. 2. 20.* *How should live no more to himself; seeing Christ loved him, and gave himself for him. Love must ever be reciprocal.*

51. 02.

SECT. 8.

Ten properties of the love of God.

**I**N Scripture we find many properties of our love to God.

1. It is bountiful and seeks not its own, 1 Cor. 13. 4, 5. *Joseph* loved *Benjamin* more then his bretheren, and gave him a greater portion. *Zaccheus*, inflamed with love to Christ, would give halfe his goods to the poor: *Herod* half his Kingdom, to please his inordinate affection: *Sampson* his life and all. If you love Christ, what will you bestow upon him? what charges for the Ministry, to help souls to heaven? what care in apprehending good opportunities for his glory? What diligence in government? Whether is your life, liberty, friends, or the like dear unto you? to *Paul* it was not: and *David* would not serve God with that which cost him nothing. And certain it is, that the

Ten properties of true love.

1.

Act. 10.  
24.

Phil. 2.

Gen. 22.

the Lord observeth what his service costs us : Rev. 2. 2. Christ took notice of the womans bounty in breaking the box of precious ointment, and said it should never be forgotten. But generally there is but little love, and we seek our selves too much, *not the things of Christ*, and are cold and backward when we espy not some advantage for ourselves. We applaud our selves as bountiful : but it appears not, when private respects offer themselves, and self-love can weigh down the love of God ; there were the trial, as of Abraham, *Now I know thou lovest me* ; something thou art willing to part withal, but, dost thou account all dung and dross for Christ ? Every man is seen in his particular temptation : young men in matters of pleasure, old men of their wealth, &c. The trial of bounty is, when it crosseth advantage to our selves, and self-love. And finally, when the work is done cheerfully : *the Lord loves a cheerful giver*.

giver, and regards nothing but that which cometh of love.

2. Love will be content with nothing but with love again from the party whom we love. No gifts of God will content us, without assurance of his love. *David* in all his prosperity could not be quiet till he recovered the joy in God he was wont to have: We may say truly, what *Absalom* said in craftiness, *What doth all avail us, so long as we may not see the Kings face?* *Israel* may willingly seek liberty, when they are in captivity: but God puts effects upon that condition, that they seek his face, and then he will show them mercy, 2 Chro. 7. 14.

A true Christian ever seeks both grace and mercy. Another, if he conceit he hath mercy, hath enough. A nurse loves the childe for hire, a mother for love. Love cares for no wages.

3. Love of Christ desires his appearance, or second coming: 2 Tim.

Tim. 4. 8. Heb. 9. ult. 2 Pet. 3. 13.  
 as, when we love any, we love their  
 presence: v. c. the wife her husbands.  
 Whether therefore do we desire to  
*be at home, and be with the Lord?* It  
 is odd professing of love, when the  
 news of the persons coming is unac-  
 ceptable. True: good men are afraid  
 to dye: But it may be, it is because  
 they would be better fitted for  
 their Bridegrooms coming. Be-  
 side, they have flesh as well as Spi-  
 rit, and though the spiritual part  
 desires to be at home, yet the flesh  
 is backward to it. It is only the spi-  
 rit that saith, *Blessed are the dead  
 that die in the Lord*, Rev. 14. 13. So  
 far as there is faith and love, there is  
 a desire of communion with Christ.  
 So much faith, so much desire of his  
 presence. Light is pleasant, and the  
 eye so far as it is perfect, would look  
 up to it: but look how much soreness  
 is in it, so much is light burdensome  
 to it. And it is true: the wicked de-  
 sire heaven, but with fleshly desires,  
 to be rid of misery, &c. not for the  
 excellency

excellency of grace, or presence of God. We see how in this life they care not for them.

4. Love delighteth and is ready to speak of the party beloved. *David* abounded in love to God, and therefore could never satisfie himself in praising him, *Psal. 103.* Backwardness to good speech is a sign of want of love. *Out of the abundance of the heart the mouth speaketh.* Mariners love to tell of their voyages, Souldiers of battles, huntsmen of game, &c. And love will not be ashamed to speak: we see it in worldly matters. Yes, it will make one eloquent, *Pl. 45. 1, 2.* Love openeth the heart wide, and the heart the tongue.

5. Love will do and suffer much for the party loved: as *Peter* for Christ and his lambs, *Joh. 13. 15.* And every one in his particular place and calling, must shew his love of Christ by diligent doing the duties of it. *Faith is dead without works;* and so is love. And suffering

/ 4.

2 Cor. 6.

/

/ 5.

Jam. 2.

ing is a kinde of doing, but with difficulty.

An husband in love of his wife will suffer any thing, and pleasure of friends, loss of estate, &c. David for love of God, cared not how vile he was in the eye of *Michah*, or others. Others with joy suffered the spoiling of their goods, Heb. 10.

But take here one caution: You must both do and suffer willingly; not by compulsion, nor for him, but *conscientiously* as *not grievous* as *John 5.*

We will be glad we have an opportunity to express our love unto Christ: and be as diligent in his affairs, as in our own: looking indeed at rewards and punishments as a kinde of Motives, but never taking aim at from our selves. We will be real, and not all in complements. We will not only do duties, but beat upon our affections, till we have brought them to a good frame and quickness. We will hear, and

and practise too; and (as in Musick)  
never account we have learned les-  
sons, till we can practise them. It  
is easie to make you know, what  
faith, and love, and patience, and  
other graces are: the matter is, to  
have them indeed. The Physicians  
Bill is understood to little purpose,  
unless the physick be taken and ap-  
plied.

6. Love is like fire, and full of  
heat, Cant. 8. 6. Mat. 24. 5. It is  
active as fire: tongue and hand  
and all will fall to work for Christ,  
when another stands benumbed,  
and doth little or nothing. It is  
quick as fire, hates nothing so much  
as delays, will not put off repent-  
ance from day to day, or any good  
that is to be done. It is vehement as  
fire: where a man loves, he will  
bestow the top of his affections.  
Now this, the world deserveth  
not, but Christ alone: and if you  
love in truth, nothing will be of a-  
ny great moment to you, but only  
sin and grace.

Lastly,



Lastly, love is *powerful* as fire, still aspiring, enlarging it self, assimilating and turning every thing into its own nature, and not easily overcome, *Much water cannot quench it*: The heart that loves Christ is still drawing nearer and nearer to him, aspiring towards heaven, and thriving in the work of grace.

7. Love commandeth the affections, specially of anger and fear.

First, when it findes any impediment to the thing loved, it is *angry*, and earnest to remove that impediment; yea, though a man be of a most meek disposition. He that loves God, is zealous for him, moved much when he is dishonoured, kindles against the enemy: his eyes gush out with rivers of water, because men keep not the law. *Eli* was more troubled with the taking of the Ark, then all the other calamities.

But it is an ill sign, when men are moved with loss of goods or children,

children, or their own particular discontents, yet are not affected with the increase of Popery, desolation of the Churches, eclipse of religion, or the like: see Jer. 36. 24. and Act. 17. 16. Meek *Moses* was wonderfully inflamed at the peoples idolatry.

Secondly, love ever fears the tokens of Gods wrath, his judgments, pestilence, or other: these are the strokes of his hand, and messengers of his wrath, to be therefore feared by his people. You should look to the causes of the Plague, as idolatry and fornication, Numb. 25. pride and security, as when *David* numbred the people: unworthy receiving of the Sacrament, 1 Cor. 11. 30. And the coldness that is in Christians, from whom the Lord expects better things.

The zeal of *Phineas* stayed the Plague. Do you the like, repent, amend, cleanse away idolatry and other sins: take heed of security, a

Z

fore-

Preached.  
Anno  
Dom.  
1625.

fore-runner of ruine, as a great calm is of an Earthquake: beware of receiving the Sacrament unworthily: stir up the fire in you, the Lord expects humiliation in such seasons as these, take heed of that in *Esa. 22. 12, 13, 14.* Ever, where abundance of love was, was exceeding much zeal too, as in *Moses, Elias, Paul,* other Saints.

8. /.

8. Love plaies not the huckster with God, but doth things freely. For work: it will not examine how much it shall do, whether it be bound of necessity to do such and such duties; whether it have not more liberty in speech, &c. but will rather ask what it may do for the Lord, and devise what may be acceptable to him.

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It is an ill sign, to set limits to your selves, and fear doing too much, or going too far: especially to blame exactness in others, and think you may go to heaven, though you go not so fast as they do. For swages: love will not indent with God,

God, but wait though he stay long, or send afflictions; because when he comes, he brings his reward with him, even an abundant recompence of reward. I know whom I have believed, 2 Tim. 1. 12.

9. With the love of Christ is alwaies joyned the hatred of sin. Many are angry with sin: but the commendation is, to hate it, Rev. 3. 6. The difference is three-fold. We are angry with this or that particular, but hatred is more general, against all toads, serpents, poisons: sins likewise.

Hatred is more cruel, and desires the utter destruction of the thing hated: suppose thy sins. And hatred is more implacable then anger: Doth your disposition against sin continue? It is an ill sign, to fall out with sin, and grow friends again, turn gamester, drunkard, &c.

10. Love of God is known by love to the Saints, 1 Joh. 4. 20. for, have they not Gods image on them?

Z 2

resembling

resembling him in his Attributes, though in a weak measure? and, they are visible to us, whereas the Lord we see not.

Four tri-  
als of our  
love to  
holy men

And our love of them, if right, will be

1. To all the Saints, Eph. 1. 15. We will love holiness, *where ever* we spy it; and *all* grace, not only that which suiteth best with our disposition.

2. With a love of complacency we will love none but them, though we love all with a love of pity.

3. We will love them that excel in holiness, and are more exact then ordinary, as well as those of a lower degree in grace.

4. We will delight in their company, and shew them the fruits of our love. Those that are moved by the same spirit, will be best pleased when they are in one and the same society. But false-hearted men hate them for hypocrites, and because they answer not the show they make in profession.

Thus

Thus religion was ever yet hated under the name of hypocrisie. Christ was said to deceive the people : and (saith Paul) *as deceivers yet true*

## S E C T. 9.

*Meanes to enable us to love God.*

1. **P**RAY for it. It is a lovely suit to put up unto God, from which he will not turn away. He will surely give leggs to run after him, and eyes to see him, wherever any desires to love him. Also by prayer we shall grow familiar with God, and by that blessed communion love also will grow. In prayer God will shew himself to us more and more, as sometimes to *Cornelius*. Add, that prayer exerciseth love, and blows up the sparks of it. Therefore, to be fervent in love, be fervent in prayer. Remember that love is a peculiar gift of the holy Ghost : he puts into us the love of

Z 3                      God,

Means to enable us to love God.

Gal. 5.  
12.

God, and without him all arguments cannot work it, as we see in *Numbers*: go to him therefore, acknowledge his power, and he will fit thy heart unto God, and kindle this heavenly fire in it.

2. Consider well thine own condition, and let the forgiveness of thy many sins breed much love in thee, as in *Mary*. To the poor in spirit the Lord shews his mercy, and when this is discerned in the depth of misery, it will command love to God again.

We cannot love Christ till we be poor in spirit, nor magnifie God our Saviour till we have seen our low estate, and how the Lord hath had respect unto it.

When we begin to be little in our own eyes, mercy works best upon our hearts. Even wicked *Saul* relented, when he considered *David's* kindness toward him. See then, and confess thy sins in particular, and thy often turning away from thy husband: yet return again to me  
saith

saith the Lord, Jer. 3.1, 2. how may this melt thy heart within thee, and resolve it wholly into love?

3. If thou wouldest love the Lord, remove the impediments.

First, strangeness: this among men doth marvelously dissolve friendship. Suffer not then thy heart to sit loose from God, nor any strangeness to grow between him and thee, which breeds fearfulness, which looseth love: also it breeds ignorance, not to know God as formerly: and so the offices of love will be intermitted. therefore to maintain love, *draw nigh unto God* (by speaking much to him, by hearing him speak to thee, by retyring to him on all occasions for comfort) *and he will draw nigh unto thee*, Jam. 4.8.

Beware of sin which would separate. When you fall out, be soon reconciled again. Entertain a continual commerce between God and you. Observe constantly his  
Z 4 dealing



dealing with you, and your carriage towards him: which will wonderfully breed and maintain familiarity between God and you. Especially be much in prayer: as before.

Secondly, uncircumcision of heart, or worldly-mindedness greatly hinders the love of God: Deut. 30. 6. 1 Joh. 2. 15. Worldly lusts, cares, or desires will keep the heart from loving God: as the love of an Adulterer quencheth the conjugal love of the wife to the husband. And certainly it is an adulterous love of the creature, which lesseneth the love to God. When the hearts of the people went with *Absolom*, they fell from *David*. Beware then, both of things that lye in the understanding, and would keep you from God, as temptations to atheism, to think the Scriptures are not true, &c. and of things that lye in the Will, and would separate, as vain hopes, vain fears, any inordinate affection to the creature. Get your hearts circumcised of these,  
and

and thereunto urge God with his Covenant.

4. To love the Lord more, learn to know him more: get a sight of him by faith, and then you will love him according to his excellency.

Sight breeds love between man and man. Angels know God perfectly, and therefore love him perfectly. And we, when we shall know him more, shall love him more.

Grow up then in knowing him according to his word, and conceive rightly of him by the notions there expressed. And still remember, to love him principally for his own excellencies, not for your own advantages, redemption, adoption, heaven, and other mercies.

To do this, you must not only be taught of men, but of God, as is the Covenant, Jer. 31. 34. The Lord gives such a knowledg, as breeds love also in the heart: for that we come to know feelingly all his amiable excellencies: as we love

Z 5

man,

4.

This  
mean  
hath  
three  
branches  
I.

man, by observing his sweet disposition and carriage. A right *idea* of God in the understanding moves the Will toward him, and then the affections follow after him, to love and delight in him: for, is he not most kinde, loving, patient, &c?

3.

But beside this, there must be a looking up to God, as one suitable to you and your disposition. An excellent man is not presently a fit husband for such a woman. Gods mercy suits well with our sinfulness, his power with our weakness; his wisdom with our folly; his life with our mortality; and while we look well at this suitableness for our benefit, we cannot but love him; and not till then. To a man sensible of his sins, nothing is sufficient but Gods favour, as nothing satisfies a weary man but rest, nothing an hungry man but meat, nothing a sick man but medicine. Afflicted ones willingly look up to God, as best agreeable to their condition, *Hos. 3. 15.* The knowledg

of God and of our selves must ever go together. Meerly to know our sin and misery, is an horrible vexation. Meerly to know God is a fruitless speculation. Study both, and it will be an happy conjunction. Saints in their depths ever looked unto God.

Yet beside these, you must also get assurance of his love to you, or else you will not be cordially affected towards him. No man loves one, whom he conceives to be ill affected to him: so also it is between God and man.

First therefore, you that are yet out of the Covenant, make sure of gods love unto you. You have the Fathers consent, offering his love, and giving his Son, Esa. 9. 6. And you have the Sons consent, loving you, and giving himself to you, and for you, Gal. 2. 20. He hath purchased his wife with his own blood: therefore surely he is willing to marry. Now give your consent too, and it will be a match. For his word

Promise  
made to  
the com-  
ing, not  
to the  
prepara-  
tions.

is surer then heaven and earth. It is a good ground for assurance, and may give strong consolation.

True : you are unfit to marry such a Lord : But remember he knew this unfitness, when he made the promises, will justify the ungodly, and put fairness enough upon you.

And it is true : your sins are grievous, and have provoked him highly : But know, no sins may exclude from Christ, and why should you make exceptions where the Lord makes none? Mark 16. 15. On Gods part is no hindrance : and on your part is nothing required but sincerity. Believe therefore, and grow up to assurance.

Secondly, you that are already within the Covenant, and have the fruits of Gods Spirit in you, and thereby some seals of his love, should trust perfectly in the grace revealed by Jesus Christ, and be confident that the Lord will receive you. You say your sins and distempers are many. But know,

I. So

1. So long as your hearts are sincere, the band of Wedlock is not broken. Daily infirmities break not the Covenant, but still it holds good till you come to chuse another husband. Study to please him, and then question not the match between God and you. Every offence between man and wife makes not a divorcement.

2. Weak grace must not be accounted none: nor canst thou say truly thou hast no holiness, because another hath obtained it in an higher degree. Many may be within doors, though some are gone further in then others.

3. Though we fail, yet is the Lord faithful, and will not deny himself, but will renew his mercy while we renew our repentance. Princes may love, and so may other men: but we know they may be hollow-hearted toward us. So is not God in his love. Therefore love him perfectly, and be assured of his love to youward.

SECT.

## S I C T. IO.

*Expostulation about loving  
God.*

Eccles.  
12. 11.

**F**Orasmuch as the word must be like *nails* driven home, and fastened by the Masters of the Assembly, therefore suffer me a little to expostulate with you about your love unto God, whether it be right or no: and do you expostulate the matter between God and your own consciences. Every one professeth to love God: but it will be good to bring the rule and your hearts together, and examine by the former properties, and further, thus:

1. Do you grieve and vex the Lord daily, by word or deed? If so, you love him not. If you either idly spend your time, or are too eagerly affected to the world, or serve any lust, you love not Christ: and if you say you mean well, you deceive your selves, in as much as you

you keep not his Commandments,  
Joh. 14. 15. Jer. 3. 4. When we  
love a man, we reverence him, and  
will do no unmeet thing in his  
sight.

2. How do you grieve after you  
have offended God? Love, as it  
hath the greatest joy when it ob-  
tains what it would, so is attended  
with the greatest grief, when disap-  
pointed. *I am sick of love*, Cant. 2.  
So much sorrow for sin, so much  
love. It is an ill sign, to look back  
upon sins past in a careless manner.  
And no husband or parent can take  
it well, to have his displeasure slight-  
ed. Yea the want of sorrow for sin  
is a greater argument of want of  
love, then the sin it self. Even a-  
mong men it is an ill-favored pro-  
fession of love, to do injury, and not  
relent for it. *No argument for sin*,  
unless the soul be *afflicted* for it, Lev.  
16. 29. and 27.

3. Whether have you hearts af-  
ter Gods own heart? True lovers  
have but one heart: as David with  
God.



God, Act. 13. 22. We also will hate what God hates, and love what God loves. We will love them that fear the Lord, and hate them that go after vain inventions; even all of them, whatever they be in worldly respects. Not hating the godly under the name of hypocrites, but receiving them as Jesus Christ: *You did it unto me, &c.*

4. Whether do you love the world, and the things of the world? If you do, *the love of the Father is not in you.* 1 Joh. 2. 15. And a sinful love is tryed three waies: If you delight too much in them, or grieve too much for the loss of them. If they come in competition with things that belong to a good conscience; as when the young man left Christ for his riches, the Rulers for *the praise of men.*

Joh. 22.  
43.

And, if you be too busie about these worldly things, spending your main thoughts, speeches, endeavors, and actions about them; and things of heaven you will do by the by, &c.

The

The lusts of your father ye will do, Joh. 8. 44. It is true: godly men sometimes minde the world too much, rejoyce or grieve inordinate-ly, and fall in some cases of competition: but they allow not themselves in it: *not I, but sin that dwells in me*, Rom. 7. they check themselves, and strive to the contrary: they walk after the Spirit, and not after the flesh.

5. Whether do you finde in you a readinesse to please God in all things? If we love him indeed, we will *naturally* care for the things of Jesus Christ, Phil. 2. 20, 21. Our love to him is a love of his own planting in us: and we are taught of God, both to love himself, and one another: like the natural affection of children to their Parents. And out of this love we will be ready for every thing that will please the Lord, even to *be zealous of good works*, not forced. Magistrates, Ministers, others, will go about Gods business, as worldlings do about

Natural  
love of  
God  
discerned  
two  
waies.

1.

bout their own, with solicitude, forecast, and providence. And this naturalness of love to God is known by two things :

1. By the evenness of our carriage toward him. An uneven pulse is a sign of a deadly and dangerous distemper within. So it is a sign you love not naturally, if sometimes you will be doing for God, and sometimes for your lusts. Feigned things are for the most part unequal.

2.

2. By the continuance of our carriage. The good ground brought forth fruit to perfection.

The other shewed themselves to be bad, by their inconstancy. Discontinuance is a signe the love is not true.

Four  
signs of  
hatred of  
God.

1.

Thus examine, whether you love God or no: Many, even of those that come to Church, yet are *haters of the Lord*, Rom. 1. 30. And it appeareth,

1. Because men desire there were no God to call them to account,

count, and that they might live at liberty in satisfying their lusts. Whom we hate, we wish taken out of the way.

2. Because they look upon God, onely as a judg, and do all they do, in that respect. *Perfect love casteth out fear*, 1 Joh. 4. 18. But these fear the Lord as a strict and severe judg, and thence do all the good they do, or abstain from evil.

2.

3. In that they look upon God and his wayes, as contrary unto them. He would have the speeches and actions to be thus and thus framed, but their hearts rise against it. They endure not the holiness that is expressed, either in the book of God, or in the lives of the godly. Such contrariety is a signe of hatred.

3.

4. In that they love pleasure or wealth more then God: here God is hated, Mat. 6. 24. God and lust cannot be both loved together.

4.

And if all this be so, conceive how just it were with God, to cast you

you

you as haters of his Majesty, learn to iustifie him in all his Judgments upon your selves and others, and be humbled for so great sinfulness. Let young ones repent quickly, considering what a woful condition it will be if they dye enemies to God: and, this affection of love is not in their own power: God works it in the heart: and all the good that comes not of love, is no whit regarded by him.

## S E C T. II.

*Things requisite in our love to God.*

**I**T were good for all, to labour for this sweet affection, on which depends all our comfort and salvation. No outward duty but an hypocrite may reach unto: onely *love* makes the difference, as reason differenceth a man from a beast. And when we love God in truth, he beareth with many infirmities, as in *David*

David and other Saints : but *Amaziah* did not what he did, in love, and with a perfect heart, therefore nothing he did was regarded. Love also sets price upon all we do, upon *Abels* offering, upon the widows mites, upon the Martyrs suffering. And we shall lose nothing by it; when we give the Lord our hearts, he give will them to us again: will all return with our own advantage, *Esa. 48. 17. Deut. 5. 29.* Yea he will give us our hearts again: better then they were, more beautified and sanctified, as the heavens return vapors in pure water, and the earth returns sweet water, which it received brinish or filthy. He that loves God, though in a way of self-denial, hath more true liberty and contentment then another who followeth his lusts, and will carve for himself.

Yet note : the Lord accepts not every kinde of love, but that which is well-conditioned : as

1. You must love him with all

your

Five requisites in the love of God.

I.

*your heart and soul* : the whole stream of your affections, intentions, desires, and endeavors must be towards him, without division, or derivation to other things, as friends, country, wealth, &c. In this marriage no corival may be admitted : but as the Lord bestows all on us, so must we on him. By reason of his infiniteness he is wholly thine, though he loveth thousands beside : *Hof. 3. 3. I will be to thee alone.* Be thou also wholly his, in minde, memory, every way. Say, *I am my welbeloveds, and my wel-beloved is mine.* And know, the love of God and contemplative wickedness cannot stand together.

Cant. 2.  
16.

2.

2. You must love him *with all your might* : improving all your abilities to serve him, better then those that have not the like abilities : namely of learning, wisdom, authority, riches, or the like : you must do more for him then a poor man, a mean man, or a man of weake

weak parts, otherwise the Lord accepts it not, more is due, and therefore he receives none, like Landlords who have not all their rent brought unto them. *To whom much is given, of him much shall be required.* The more money you deliver to a servant when he goeth to market, the more you expect in his account.

Luk. 12.  
48.

Remember the two and five talents. God expects more from one that lives under better means, hath had better education, or hath better knowledge, then he doth of another. For if another had received more, he might have turned it to his Lords advantage. When we are negligent, God is a loser.

3. You must love him *above all*, incomparably: Otherwise you love him not as God, but as a creature: and you will not love him constantly, but one time or other go away after the creature.

3.

Consider: is he not most excellent and amiable? and hath he not done more for you, then all will

or



or can do? and is he not the uttermost end, and all natures else subordinate? If so, let him have a love answerable unto him.

According to different relations, men must be loved with different kindes of love; a servant, a common friend, a childe, a father, a wife, a Prince: the love that will serve one, will not serve another. God likewise, as he is above all, so must be loved above all: Even above our selves, because in so doing we provide best for our selves, whose excellency and perfection lies in God, not in our selves, nor in the creature, which might be our destruction, if overloved; and if it be destroyed for the Lords sake, he will repair all and make us greater gainers. Much more, above profits, pleasures, callings, lusts, praise of men, or the like: sometimes they come in competition with the service and glory of God, and then must he be ever preferred before them; which seems hard to be done, and

and yet is actually done of Gods faithful servants, when they are themselves, and not transported with passion: by grace they have their hearts circumcised to do it, Deut. 30. 6.

True: in time they may come to greater degrees of this love, as the love of man and wife ordinarily increaseth upon farther knowledg, and long continuance: but in truth of the thing they love God above all, presently after grace received.

4. You must be *rooted and grounded* in love, Eph. 3. 17. not by fits and starts, not wavering, and tossed to and fro like a wave of the Sea, nor earnest for a time like frantick men, who are sober and orderly for a while; in a little time all the good purposes and promises vanish into nothing.

But, out of faith, and assurance of Gods love in Christ, well bottomed and evidenced, set your hearts to be perfect with him, and

A a

love

love him entirely: and pitch your love upon the very person of Christ, to behold him in his glory, pureness, attributes, and excellencies: only such love will continue, as we see in *Job*, even when the outward tokens of his love do cease: another flies off for persecution, or embraceth the present world, as *Demas*.

5.

5. Your love must be diligent, 2 *Thess.* 1. 3. not idle and in show only, but operative: Partly in preparing for the Lords coming into your hearts, that lusts keep him not out, nor high thoughts stand in opposition against him: Partly in adorning the soul, and beautifying it with graces, that the Lord who is the Lover, may delight to come and dwell there: And partly in keeping his commandments, which is the truest trial of love; and all other is but a picture of love, to profess we love God, and yet live in a course of disobedience.

Love a  
most rea-  
sonab'e  
demand.

For conclusion of the point: con-  
sider

sider it is no exaction, nor hard dealing, that the Lord requires love.

No, it is that which every one may give, even the poor that needs alms, the weak man that cannot fight, young and old, all can love. And he that requires this, might have required harder tasks, sacrificing of children, and the like; being the glorious God, and blessed Redeemer of souls. And beside, it is for our own benefit, that God would be loved: for he will give us our hearts back again, even to love earthly things which we ought to love, and which it will be good for us to love. This command therefore is but reasonable.

Therefore also, if we do it not, it draws after it the more danger. Remember and fear that dreadful curse, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* He is most bitterly accursed, even separated and appointed unto evil;

Danger  
of not lo-  
ving God

as the godly are set apart for good, so that none may touch them for hurt. He refuseth the offer of grace and life, made in preaching the Gospel: therefore must needs be accursed.

The curse  
of God  
in four  
things.

I.

This sin of wanting love toward God and Christ is a special sin, and should be remembred in all confession of sins: which will better appear by considering, in what things that curse consisteth.

I. To be separated from all goodness and holiness, that a man shall not prosper in grace at all, but be still on the wearing hand: like an obstruction in the liver, or thief in a candle. *Never fruit grow more on thee.*

Mat. 21.

The seeming goodness that was, withers quite away. Prosperity, adversity, friends, all shall breed his hurt. He will abuse good things, and be never the better for bad. Not receiving the truth in love, he lies open to lies and strong delusions: or shall be given up to a reprobate sense,

sence, to be past feeling in horrible wickednesses.

2. To be separated from the presence and protection of God: as *Cain*, *I am hid from thy face*, Gen. 4. and *Saul*, the Lord would answer him no more, thence all that bitterness which followed. God is the God of all comfort, and his presence the cause of all blessedness, which made *Moses* to pray; If thou go not with us, carry us not hence.

3. The curse reacheth to the outward estate, as *Cain* there was *curst from the earth*: that if any think it nothing to be curst from heaven (in the two former things) yet in this he may be troubled. Either the earth shall not give her increase, or if it do, all shall be curst to such a one, quails to *Israel*, *Naboths* vineyard to *Ahab*, the Kingdom to *Abimelech*: no joy of heart in the creature, no contentment, nor satisfaction: he shall finde the least comfort

in it, when he most expects it.

4. There is an eternal curse remaining afterward; a perfect mid-night of sorrow: whereas now at worst there is some twilight of comfort: now the clouds are but gathering, then the storm will fall to the uttermost: now is wrath *treasured up*, then it shall be all *manifested*, Rom. 2. 5. now a *tip* of this Cup, then the whole *drag* for ever: the Lord will stir up *all his indignation*, Pl. 78. 38.

*Enmity* is another thing: then we consider it to be while we live in this world.

True, the curse in this respect seems to be afar off: but even for the present, where Christ is offered and refused, a curse is presently denounced, though not executed: the *air* *shd* *to the root of the tree*. A thunder-bolt always follows this lightning. *Cain* was cursed many years before he dyed. *Saul* reigned many years after he was set apart for evil. *Wicked Israelites* continued many years

in

in the Wildorness after the sentence  
of wrath pronounced.

**S E C T. 12.**

*Of good works which issue from  
faith and love,*

**F**aith and Love are radical ver-  
tues, which make up the new  
creature: and from them are good  
works never disjoyned, Faith works  
by love (saith the Apostle) and love  
works by obedience. Where these  
graces are right, they are ever  
working. *None are new creatures,  
and have sincerity, but works will  
follow.*

And we are to be judged, not  
only by our faith and love, but also  
by our works. Impossible the frame  
of the heart should be good, and  
the works naught: see Prov. 10. 30.  
Mat. 7. 17. and 23. 26. Act. 13. 23.  
And why?

1. Because every true Christian  
hath the Spirit of God dwelling in  
his

*Dott.*  
Good  
works  
ever issue  
from  
faith and  
love.

*Reas.*



his heart : who doth not onely make attempts, but enables to the actions that belong to our place, as 2 Tim. 1. 6, 7. with chap. 3. 1. and Gal. 5. 25.

Indeed flesh is weake : so much flesh, so much weakness : but a concomitant of spirit is strength, Esa. 31. 3. The Spirit of Christ enables not onely to take up good resolutions and purposes, but also to put them in execution.

2.

1. Inward rectitude is never disjoyned from good works. These three go alwayes together : *sanctifying knowledg* draweth on *holy affections*, and *holy affections* good *actions* : as Mat. 13. 5. Let none say he hath grace, except his life also be good and holy.

3.

3. Now nature is ever active in his kinde, as common nature is in natural actions. It is the meat and drink of the creature, to do the will of God. Principles of Grace produce the actions of Grace. And there will be the same degrees of holiness

holiness in the life, as there are of faith and love in the heart. Without which principles, good actions come not as water from a spring, but from a pump, forced and extorted: so there is no evenness in them, but constant inequality.

Content not then thy self with good meanings, without obedience, so to rest in this idle condition as many do. Good meanings and purposes may be even in unregenerate men; partly by their knowledge of the mysteries of salvation, though not sanctified; and partly by an approbation of what is good, though without love and delight. Hence a desire and purpose to serve God, which never appears in a sound reformation.

True: there may be some good works where is no pureness within, as we see in hypocrites: but all wayes, where sincerity is, good workes will shew forth themselves. The inside is never clean, but the outside of a Christian will be clean.

Use 1.  
Not to be content only with good meanings.

too. And if you see not with all your might to reform what you see to be amiss, in speech, action, or holy duties, it is a sure argument you are not right. An healthy and sound constitution of body, shews it self by a good complexion outwardly. The like of the soul, and course of life. Good meanings must be had, and outward performances must be observed: But still there is more to be done, as Esa. 1. 11, 16. and Hos. 6. 6.

Of the  
failings  
of good  
Christi-  
ans.

I confess, holy men have their failings: but First, this is by accident, & when they are suddenly transported, or carried beside their purpose: still they intend the right way, and return to it as soon as the passion or temptation is over, like the Mariner who alters not his purpose though the winde sometimes carry him violently another way.

Secondly, holy men have flesh in them as well as spirit, and as they are impetuous in good when they are set aright, so they are impetu-

ous

ous in evil when the evil principle gets the better. Philosophers have knowledg, when they sleep and use it not: Saints also have grace and holiness, when they fail and seem to go another way. But the constant course of their life is right, because the constant frame of their heart is right. It is true also that evil men sometimes do some good: but that is by fits and starts, in this or that particular, for a step or two, but no constant pace, no settled light to guide them, no day-spring from on high that hath visited them. And indeed, it is not they that do this good but the good things that are in them, that is the common gifts and assistance of Gods Spirit, as it is said of the evil of a good man, *Not I but the flesh that dwelleth in me*, Rom. 7. A man may do good and not be good. And if we must be judged by actions, then poor Christians who are true hearted and obedient, are better taught then the greatest Clerks

Use 3.  
Christi-  
ans bet-  
ter  
taught  
then  
great  
learned  
men  
without  
grace.

Clerks without grace. He that doth most, knows most. No man knoweth more then he practiseth. As leaven that leavens not the dough, and as drugs which work not, so is knowledg that obeys not; dead and inefficacious: the man knows nothing *as he ought to know* 1 Cor. 8.2.

Judge those the best and wisest men, and put them in the highest degree, who are most obedient and do most good. Knowledg, as money, hath no good in it, if it be not used. He that knoweth and doeth not, is the greatest fool. Art requires skill and no more: he that erreth willingly, may yet be the best Artist: but wisdom not onely understandeth things, nor onely judgeth aright of them, but puts in practise what it concluded to be best.

Religion is an art of holy men, not of learned men. *You shall know them by their fruits.* Shepheards desire not the sheep should return their

Mat. 7.  
16.

their meat in hay again; but would have it in their milk and fleece: And Ministers would have not knowing Christians only, but obedient: not only to see their copy, but write after it. Our science is not for contemplation alone, but for practice; as Musick or Physick.

By this only can you rightly judge of your estates. True: the will is often accepted for the deed: but that rule holds only,

When  
the Will  
is taken  
for the  
Deed.

1.

1. When there is some impediment which you cannot remove; for example, wanting means, to shew your compassionate hearts to the poor brethren; in which case *Paul* delivers it, 2 Cor. 8. 12. like a man sick of the Palsie, who would fain move his leg or arm, but his disease hinders him.

2.

2. When a man is ignorant of some particulars, and yet his desires are right, even to please God in all things.

Out of these cases the complaint is not right, nor will the Will be accepted

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*Use. 3.*  
An exhortation  
to doing.

Motives.

Lastly, let this perswade you to be doers, especially you that are grown Christians: ripe things yeeld seed and fruit, and so must you, now that you are come to some maturitie: shew your faith to be the *effectual faith*, and your love to be a *laborious love*: your place in the Lords vineyard, and the time of your standing requires you not to be idle: see 1 Thess. 5. 6, 7, 8. Up then, and be doing, and the Lord shall

shall be with you: that though you have but little vigour of spirit, yet hereby you shall have more; and as exercise increaseth bodily health, so the use of grace will increase grace and other abilities.

And shew hereby your difference from other men: what is Christianitie, but to do what another cannot do? to suffer in a good cause, to pray more and better, to take more pains with your hearts, to look more exactly to your lives, and be holy in all your conversation, which they will not, mind not, or cannot do. Then will the world believe you are Christians in deed, and not in shew only. And what a goodly sight is it, when some lives abound with good works? as in husbandry to see a vine full of clusters, furrows full of corn, trees laden with fruit.

Set to it therefore, while time and opportunity serveth: after death is no practise: and wisdom hath this property, to take hold of precious



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precious seasons and occasions for good. Every shred of gold is worth something, therefore worth keeping; so of our short time, the least part wherof may be improved to further salvation. And why should we make our time shorter, by doing nothing? The more we act, the more we live. And whereas we desire pleasure and contentment under the sun; this is to be had by action. There is much comfort to be had by the exercises of holiness. And what is the end of our life? is it not, *to glorifie God by bringing forth much fruit*? is it not to do good to mankinde; which is not done by purposes and resolutions, but by good actions? is it not, to further our own reckoning, as in Phil. 4. 17. and even for the present to receive good at the hands of God, as in Mark 10. 29, 30.

Joh. 15.  
8.

In every  
calling  
men have  
occasion  
of doing  
good.

Now my brethren, not only in the calling of Preachers, but in every calling you shall finde continual occasion of doing good actions. And those are good, which it is the Will

Will of God you should do : v. c.  
To suffer imprisonment or disgrace  
for good causes : In sickness or any  
other disease, to submit to the Will  
of God, bearing that burden he  
layeth on you.

To master unruly lusts and affe-  
ctions : To carry your selves decent-  
ly in all estates, as befitteth good  
Christians : To keep your selves un-  
spotted of the world, passing  
through all occasions, and be never  
the worse for them; through many  
defilements and not be tainted : a  
great work, and needs great care  
to do it. And among these gene-  
rals, remember to do the works  
that are most suitable to the times  
and seasons, whether for the  
Church or Common-wealth.

I. *Contend for the faith once de-  
livered to the Saints* : grow not  
cold and remiss, under pretence of  
indiscretion : discretion doth not  
take mettall from horses, but only  
guides them in the right way, nor  
makes men less active, but gives  
their

Duties  
suiting  
the pre-  
sent  
times.

I.  
Jude 3.

their actions a better tincture. Strive earnestly therefore for the faith *once delivered*: if Christ meant to come again and renew the Articles of your faith, you might be the more remiss and negligent: for if you lost them, he might restore them again: but this is not so, it is too precious a treasure, to be oft dispensed.

And because it is the *common salvation*, every one hath interest in it; and therefore must stand stoutly in defending every part of the faith. Error in opinion is worse then error in practise. Better to have great and notorious crimes committed in the land, then that there should be any detriment in the matter of faith: because every erroneous opinion is a Principle that carries men still awry: but great sins (which come from great passions) are easily discovered and recalled.

Resist therefore, and contend earnestly: it will bring you the greatest

greatest honour and preferment, even to be Christs own brother, and sister, and mother: and it was Pauls ambition, to put himself upon the hardest tasks, Rom. 15. 10. A good pattern for Ministers, Magistrates, private Christians, to stir up themselves to be doing in their places.

2. Fast and pray in perillous times, in the approach of plagues, in enterprises for the publique good, &c. It were sin in such opportunities to neglect these duties. True, they are not ordinary, but extraordinary times and occasions call for them: the Lord requires and expects them: and it will be a sin, not only to turn it to jollity and feasting, but meerly to omit the duties: To stand still, and not hasten to the gap, makes you guilty of the judgments that come upon the people.

3. Let every one for his own particular renew his speciall Covenant with God for amendment of his life: as did *Asa*, *Nehemiah*, others.

2.

Joel 1.  
14.

3.

The



The sins of Gods children help to bring judgments on the land or Church, it may be more then those of gross sinners, v.c. their coldness, their forsaking the first love, their conformity to evil times, and the like. And therefore they should specially stir up themselves, to prevent the mischief, contending with God in prayer, with Superiors by intreaty, with Adversaries by resistance, with cold and luke-warm men by provoking one another to love and good works.

CHAP.

## CHAP. IV.

*The Saints Qualification: Or a  
Treatise,*

1. *Of Humiliation: in ten Sermons.*
2. *Of Sanctification: in nine Sermons.*

**O**F the Apostles Ambassage there were three great parts:

1. To humble men, that they might see their great need of Christ,

2. To raise them again, by preaching remission of sins,

3. To teach afterward the doctrine of sanctification. Saint Paul, willing to shew we must be justified by the righteousness of another, labours

bours in Rom. 1. & 2, & 3. to convince us of our own unrighteousness, whereby we are already in a damnable condition, and if we believe not on the Son of God, the wrath of God abideth on us, John 2. 26.

Rom. 1.  
18.

The  
ground  
of this  
discourse

Now this unrighteousness of men he chargeth upon all, both toward God, and toward men, with a kind of fulness of sin, *all ungodliness, and all unrighteousnes*: and proves it,

1. Because God being a just judg, his wrath would not be kindled against men, except there were just cause: *The wrath of God is revealed from heaven*: which notes the evidence, sureness, and terribleness of his anger against sin. Even the light of nature tells men that they deserve wrath and punishment for their sins. Scripture saith the same. And continual experience shews it, while the Lord ever and anon executeth his judgments on sinners.

2. Because men use not their excellent

cellent parts and vertues as they should, but imprison them, as it were, and withhold the truth in unrighteousness: so that all good in a man without regeneration serves only to help forward his condemnation. All which points may help exceedingly to humble us. And afterward comes Christ, and comfort by him; the main end of the Gospel, and of our Ministry.

S I C T. I.

*Humiliation must go before  
Justification.*

PHysicians first purge and cleanse the body, and then give Cordials. The Apostle first expresseth particularly, and at large, how mans nature is full of impiety and unrighteousness; and then argueth Justification by Christ. You must be humbled before you can be justified. Humiliation goes before justification.

*Docr.*  
Humilia-  
tion must  
go before  
Justifica-  
tion.

So

Two  
things in  
humilia-  
tion.  
Mat. 3. 3.

So of old : Deut. 8. 2, 3. Zech. 12. 10. and 12. 1. Act. 24. 25. where are the two things that conduce to Humiliation: Endictment, shewing how short we are of the righteousness which the law requires: and, Pronouncing of the sentence, so declaring *the judgment to come*. By such doctrine the Baptist prepared the way for Christ: and Christ himself wrought upon the woman of Samaria, Joh. 4. 18. and upon Nicodemus, c. 3. 5, 6.

Thus also were the Apostles to prevail in their Ministry, by the help of the Spirit, *convincing the world of sin* (namely of not taking Christ offered;) *of righteousness*, which was to be had in Christ alone, overcoming death by his resurrection, and fully satisfying the justice of God: *and of judgment*, or holiness, while the regiment of Satan in mens hearts is thrown down, and the Kingdom of Christ set up instead of it: c. 16. 8. And still the law must be our *Schoolmaster to bring*

Ga. 3.  
24.

02.

bring us to Christ : that is, while we see such tasks and lessons set before us, as we are not able to do of our selves, and so run to Christ for an imputed righteousness. There be two main things that keep men off from running to Christ :

1. Unbelieve in the Apostles times men believed not, that Christ was the Messiah, or they to be saved by him : not ordinary among us in the Countries.

2. Negligence : men care not for him : which is either *total*, when they know there is a Feast of fat things provided (namely remission of sins, and other mercies) but misde it not, being better affected to wives, farms, and oxen ; as the general sort of common Protestants ; or *partial*, when men profess Christ, and do many things for him, but indeed regard him not, as the second and third ground in the Parable : lusts must not be mortified, nor persecution endured. Now the help

B b

against

Two things  
keep men  
from  
Christ

2.

against this double neglect is Humiliation.

And Humiliation must go before Justification for two reasons:

Reason

1. For the due declaration of Gods justice and mercy.

1. In reference to Justification. Where God shews favour, he will first have a man acknowledg *his justice*, confess himself a sinner, ashamed of his sins, as one worthy to be destroyed, Pl. 51. 4. Ezek. 36.

25. In the work of Redemption the justice of God is *satisfied*: and in the application of it, he will have his justice *acknowledged*. And his *mercy*: Christ must be known and esteemed, and the sweetness of a pardon discerned, by being brought to the uttermost, as a condemned malefactor: God is *seen in the*

Gen. 22.

14.

2.

: 2. In reference to sanctification:

Humiliation makes men reflect on themselves, withdrawing them from vanity of the world, which otherwise their minds are *filled*, and God is *not in all their* thoughts

Pl. 10. 4.

thoughts till humbled; as we see in *Manasses* and the *Prodigal*, 2 Chron. 33. 12. Luk. 15. 17. None but the humbled turn to God with all their heart, 2 Chron. 6. 37. It is time for a man to leave his sports, when an Officer is ready to arrest and carry him to prison. Where the law humbles, and shews one his misery, the feet of Preachers will surely be beautiful.

It makes men *take the Kingdom of Heaven by violence*, even with all their might, as those that enter by a narrow door with difficulty, and therefore put all their strength to it: they are loth to die forever: they are in great fear, and cannot perform duties in a slight or loose manner, as those who are not humbled.

Nothing properly and immediately mortifieth lusts, but love and joy, finding Christ sweeter than they. But Christ will never be sweet, till we have found the bitterness of sin, and the weighty burden of it.

Bb 2

pressing

Mat. 11.  
12.  
Luk. 16.  
16.



Use 1.  
To labor  
for hu-  
miliation

pressing our consciences. Others would be contented to be saved, and do many things as *Herod*; but will not put forth their strength about it.

Labour then for humiliation. We preach peace and life to all, according to our Commission, Mark 16. 15. but only the poor receive the Gospel. All *Jews* had liberty by *Cyrus* his Proclamation, to go up to *Jerusalem* and build a Temple to the Lord: yet none went up but they whose heart the Lord stirred up to go. And at this day, numbers are held captive under their lusts, and so make not their hearts Temples for Christ: not being yet humbled for their sins. They may be free at this great Jubile of the Gospel, but will not, and so are made perpetual servants of lusts and the devil: why? because they feel not the heaviness of this yoke, nor are weary of their sins. God will bore their ears, and harden their hearts (having delayed when he called)

called) that they shall ever remain in slavery.

They would have one end of Christs coming, which is to take away sin; but will not be a peculiar people to him, zealous of good works, which is another end: and so they lose Christ altogether. They let slip gracious opportunities, and choak good motions of his Spirit, often calling them to labour in the vineyard, and will not be purged from their filthiness: therefore afterward they shall never be purged, Ezek. 24. 13.

*Object.* I hope I have done this work of Humiliation long ago.

*Answ.* It is well if thou hast: most dangerous if thou be deceived. Whether therefore was it such an humiliation, as hath brought thee unto Christ? dost thou account him the chiefest good? and art thou willing to part with all, rather than with him, lusts, pleasures, profits, friends; an hundred lives if thou hadst them?

Tit. 2  
14.

True hu-  
miliation  
ever  
brings  
unto  
Christ.

Bb 3

There

There is much counterfeit humiliation, and many are so awakened, that they fall asleep again; make many proffers, as if they would come to Christ, and be saved; but all comes to nothing; and this they take for humiliation.

But where humiliation is right indeed, the man will go through with the work, and not be quiet till Christ hath *guided his feet into the way of peace*, which is one part of his office, Luk. 1. 79. True humiliation ever brings home to Christ. By beating the river thorow-out, God drives the sinner from all his starting holes, and brings him within his net of the Gospel, which naturally he shunneth. He seeth the Avenger of blood pursuing, and therefore never ceaseth flying till he be got into the City of refuge. When once the Prodigal was brought to his husks, he thought it time to return to his father.

Consider, and do. Whosoever will keep a day of *Attonement*, must afflict

afflict his soul on that day, Levit.  
23. 29.

First therefore, be willing to be humbled : *be afflicted, weep, and mourn : plow up your fallow ground : rend your hearts, and not your garments,* Joel 2. 13. Jer. 4. 3. Jam. 4. 9. Resolve so to do on this ground, I cannot rightly take Christ unless I be humbled, without this I shall never prize him as he deserves and requires, therefore I will sequester my self from all other businesses, that I may have leisure enough to do this, I will sanctifie a fast, and if one will not suffice, I will take another, and never give over till the work be done.

Secondly, consider the number of your sins, which may amaze you: even those which were committed twenty years ago, and are the same they were, though not in your apprehension. In Gods esteem, and in themselves, they are as bad as ever. Only the weakness of your sight will not let you see them

Helps to humble and afflict the soul for sin

I.

2.

at this great distance.

3.

Thirdly, consider your sins with the circumstances: v.c. committed against light of conscience, and against knowledg: so that they are *out of measure sinful*, and neer to the sin against the Holy Ghost.

4.

Fourthly, consider your hardness of heart in sinning, slighting the offence given to God: you have not only done him injury, but afterward care not for angring him: never looking back upon your sins, but in a cold, regardless, and negligent manner.

5.

Fifthly, consider your relapsing into the same sins again and again, notwithstanding often admonitions and vows to the contrary: whereby they are ten times, yea an hundred times as much as the first, like figures set in the second or third place.

Now this must not make you desperate or secure, but to humble your selves and so finde mercy.

True, nature hath a proneness

to

to sin, and you are carried violently to it: But your selves brought this necessity upon your selves, and by adding sin to sin you give strength to original corruption: and the longer your custome is, the worse: you have cause to be humbled so much the more; the Prophet useth it as an aggravation of sin, and so must you: Jer. 13. 23. It increaseth guilt and punishment, to say before an earthly Judge, I am accustomed to drinking, stealing, or the like. And so before the Judge of all the world.

But, even good men also should labour to be humbled. Humiliation is a duty to be still practised, and not only at their first conversion: yea, add daily to the measure of it, and that will add to your faith and love of Christ, sin being more discovered: *Mary loved much, because many sins were forgiven her.* Christ is prized, as we see our selves more needy, and more beholden to him. And the more we will take

*Use 2.*  
Good men should labour to be humbled.

Luk. 7.  
47.

Bb 5

Christ,

Christ, with desire and contentment, and hold him the faster.

Humiliation doth not weaken, but increase assurance: and is to our great advantage, in that it draws us nearer to Christ. The worse we are perswaded of our selves, and the better we conceit of God, the better we shall fare.

### S E C T. 2.

*Mans nature full of unrighteousness and ungodliness.*

*Doct.*

Mans nature is full of unrighteousness and ungodliness

I.  
proved  
by the  
Law.

**I**T is good matter of humiliation to consider, that the nature of man is full of all unrighteousness and ungodliness. And the truth of it appears by the rule, after which man was made, should stand, and ought to be amended: I mean the Law and Gospel.

I. It appears by the Law, which is pure and holy: but we sinful. Many make shew of keeping it, but discover themselves transgressors by sinning

sinning against the second Table, as hypocrites, or against the first, as men meerly civil. And others live in gross sins, crying sins, sins that waste the conscience.

Now by the Law we mean, not onely the ten Commandments, but generally that rectitude which runs through the whole book of God, expressed in the whole Scriptures. Look on the straitness thereof, and then look on your own errors, to see what a disproportion and unlikeliness there is; you will discern both the multitude and grievousness of your sins: and be even amazed, as *Paul* (alive without the Law some time) when once he understood the Law thoroughly, was as a dead man, *Rom. 7.9.* For account must be given, even of the smallest breaches of the Law, none so slight but God wil require it, if you carelessly disobey: *not one jot or tittle shall perish, Mat. 5.18.* you must pay the uttermost farthing v. 26. you must not think of God, as you doe of your selves.

or



or of his law, as of mans. God will not dispense with failings, but only according to his own rule.

True: the Law is impossible to be kept, as it was impossible for the *Israelites* without straw to deliver their sale of bricks: but as that made them cry to God for deliverance, so the terror of the Law and our own inability must humble us the more.

In *Adam* we received abilities enough: and therefore God is not unjust in requiring of us a perfect performance of the Law. Are not children poor or slaves for ever, according to their Ancestors misdemeanors? And if we should all have stood with *Adam*, why should it seem unreasonable, that we all fall with him? And yet, have not all of us personal sins of our own, for which we may be justly condemned? Or, if we can see an equity, that the righteousness of Christ may be imputed for salvation, why see we not an equity, that *Adams* fin

sin may be imputed unto condemnation?

But to come to particulars: Original sin is a general sore, overspreading all our nature. *Whatsoever is born of flesh, is flesh*, Joh. 3. 6. *In the flesh dwelleth no good thing*, Rom. 7. 18. *The Scripture hath concluded all under sin*, Gal. 3. 22. *The frame of mans heart is only evil continually*, Gen. 6. 5. All is quite naught by nature, and therefore when a man enters into the estate of grace, it is not the mending of two or three things amiss, that will serve the turn (as to repair an old house) but all must be taken down and built anew: *A new creature, a new heart, a new spirit*. By the fall we are cast beneath our selves, as beasts, Pl. 49. 12. Yea as toads and serpents, against which we have an Antipathy, though they never did us hurt: such is corrupt man unto God. Tit. 1. 16. *abominable*.

They dispute whether original

Original sin, a general corruption of nature.

2 Cor. 5.  
17.  
Ezek. 11.  
19.

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They dispute whether original  
sin

Original  
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corruption  
of nature.

2 Cor. 5.  
17.  
Ezek. 11.  
19.

How one  
fin and  
many.

fin be one, or more. But briefly it is one in act or essence, many in vertue and efficacy: as one seed is potentially many: and the one fin of drunkenness disorders the whole man, head, feet, reason, all.

How pri-  
vative  
and posi-  
tive.

True: of it self it is onely *privative*: but inasmuch as it falls upon an active Subject, it hath something *positive* in it, as blindness is enough to cause error, but the vigor of nature makes it positive. Therefore by Divines original sin is not only compared to darkness, which is a meer privation of light, but to sickness where are corrupt humors contrary to health.

Instance  
in several  
faculties.

See it more fully in the corruption of several faculties.

The understanding of man hath sundry corruptions.

1.  
Corrup-  
tions of  
the un-  
derstand-  
ing.  
1 Tim.  
1.4.6. &  
6.4.

1. Vanitie: to attend trifles, fables, genealogies, idle questions and speculations (as we in Schoolmen, and vain Christians) and neglect what is sound and wholesome. *The Lord knoweth the thoughts of*

man

man, that they are vanity. Ps. 94. 11.

2. Blindness in spiritual things being transcendent and above us; whereas in learning the Arts we are quick and dextrous. We receive them not, because they are spiritually discerned, 1 Cor. 2. 14. Either we desire them not, or if we apply our selves to them, we profit nothing. Only in things of the world (like owls and bats) the glimmering light and our weak eyes agree well together.

3. Unreachableness and resistance against the truth. We are not only dark, but unfit to receive the light, further then God pleaseth to write his law in our hearts: our hearts of themselves are Tables of flint or adamant: and it is only in moral matters that the minde is *rasa tabula*, fit for all impressions. Things of faith can be propounded only: we cannot make you believe them, as we can in matters of Astronomy, by demonstrating our grounds.

4. Incredulity: in other things

WC



we are too credulous, to receive even tales and idle stories, but of Scriptures and matters of salvation we raise many questions; the god of this world *blinds the mindes of unbelievers*, 2 Cor. 4. 4. suggesting something against the Gospel, and they believing it. Still, as *Eve*, we are more ready to believe the devil, then God.

Rom. 8.  
7.

3. *Enmity to Gods Law*, for the holiness and strictness of it; though otherwise, for any truth in Divinity, a natural man may fully embrace it, and assent to it. Many know much, but *nothing as they ought to know*: being *to every good work reprobate*: and exalting themselves against the knowledge of the truth.

1 Cor. 8.  
2.  
Tit. 1. 16.  
2 Cor. 10.  
6.

All which is good matter of humiliation. But see more.

2 Cor.  
ruptions  
of the  
will.

The Will of man is wholly depraved. When the palate is possess'd with a vitious humor, according to that humor every thing seems bitter: So, when the understanding distast-

distasteth the waies of God, the Will hates them, or contemns them, even all that holiness which is either described in the Word, or expressed in the lives of the godly, as being contrary to it self:

1. It is contrary to God in all things, to do what he would not have done, and not to do what he requireth: which what a miserable condition is it? as of the *Jews*, to be contrary to all men.

Cross-  
ness to  
God.

2. It will not depend or wait on God, how he would dispose of it, in poverty, disgrace, or any low estate: but, in the pride of it, exalts it self (as *Adam*) to be in another condition.

Pride.

3. It is unconstant in good resolutions, as bubbles soon come to nothing: only as the wind sits, and as occasions serve: whereas in evil it is peremptorie, *Our tongues are our own, who is Lord over us?*

Incon-  
stancy.

4. It disobeyes the Will of God, commanding this or that; where, though the thing be small, yet the neglect

Pl. 12.4.

Disobe-  
dience.

neglect is a great sin, as being contrary unto God : which we see in *Adams* eating the fruit, and *Sauls* sparing the *Amalekites* King and cattel. Disobedience is as *witchcraft* and *idolatry*, 1 Sam. 15. 23. Apply this to your particular sins, which you use to account small : and learn to be humbled.

The memory also is full of corruption :

Three  
Corrup-  
tions of  
the me-  
mory.

1. To forget the things we are commanded to remember : our *Creator* in the days of our youth; the keeping of the *Lords* day holy : the works of God ; the consolations of God, &c.

2. To remember the things we are commanded to forget, as injuries and idle tales : whereas we should rather keep good turns in minde, and the word we hear, Jam. 1. 25. This is commonly called weakness of memory, but is indeed corruption of thy memory, which holdeth trifles, and lets go matters of moment, through carelesness and mindlesness.

Like-

Likewise is the conscience corrupt, which should inform and complain of the disorderedness of the other faculties.

1. As it is a Remembrancer, to register and call to minde, both our sins and the circumstances of them. In stead of hundreds, it sets down fifties, as the bad Steward, Luk. 16.

2. As an instigator to good, or restrainer from evil. It is neither *clear*, to see things that are amiss, but *defiled* (Tit. 1. 15.) as a glass covered with dust: nor *sensible* of sins committed, but *bravie*, without feeling or remorse: nor *active*, to stir up to good, or hinder evil, but lets one be neglected, the other done, and yet the minde quiet, without care of turning to God.

3. As it is an Accuser or Excuser: it abuseth and perverteth the light it hath; of the law, to make sins seem small, where it should *accuse* as Preachers do: and of the Gospel, to say the sins are so great that there is no mercy for them, where it should

Four cor-  
ruptions  
of the  
consci-  
ence.

should rather *excuse* and comfort:

And thus we are robbed of the fruit of Law and Gospel, because the conscience doth not his part a-right.

*Object.* We forbear much evil, and do much good, even out of conscience: and therefore hope it is not so much corrupted.

*Ans.* This is something, if in so doing you look on God as a chaste wife looks on her husband, or a son on his father, out of loving respects fearing to offend, and prizing Gods favour above all the world.

5. Corruption  
of the  
sensitive  
Appetite

Come we to the sensitive Appetite, whereby we take pleasure in sensible things, women, meat, drink, sport, recreation: This also is exceeding corrupt. Indeed in beasts which have no superior Governour, it is not sinful, when most sensual. But thus it is in man, in whom God hath set reason above the sensual Appetite, and grace to guide reason: here the rebellion of the sensual

sensual Appetite against reason must needs be sin, though *Bellarmino* affirm the contrary: as it is a jadissh trick for an horse to run and play, when bridled, and a rider on his back, though in a wilde pasture it were nothing.

The desire of those things is natural, and not to be blamed, if it be not carried inordinately. Christ himself desired life, namely with subordination to the Will of God.

Lastly, corrupt affections come as a mighty tempest, or turbulent wind, and carry us away even when we are well set; being quickly moved and exceeding apt to exceed; either misplaced, or ready to run over, over-love, over-grieve, over-joy. We hate what we should love: the nature of every unregenerate man is, to hate goodness in his brother, as *Pf. 38. 20. 1 Joh. 3. 12.* And we love our lusts which we should hate: why else do we lodge them, feed them, and turn enemies to them that reprove us? why are we

6. Corruption of the Affections.

1 Cor. 5.  
3.

we not throughly angry with them, and put them away, even all of them ? even to destroy them, as most hateful things ? For our delight, it is naturally set on vain or sinful things, the fals or sufferings of others, or things suitable to our own corrupt humours : but good company and exercises wherein we should delight, are grievous unto us.

For fear : we fear men, rather then God ; witness our lying to keep credit with men, though we lose it with God. And for worldly sorrow, we easily exceed, in case of injury, loss, trouble, or any calamitie : but sin we make nothing of. And these passions we slight, though (if they be not mortified) they will be our death. Affections are the Principles of actions, and if we err in them, we shall also err in our actions.

By these affections, men are esteemed of God, good or evil. An holy man is described to be one that loves

loves God, fears God, delights in his commandments, &c. Lust in the heart is condemned by our Saviour, Mat. 5. 28. Adulterous affections break the match between God and us: as also it is among men. Affections which are in us placed of purpose to draw us nearer unto God, if misplaced, draw us farther from him, and become hinderances, as *Peters* fear made him deny Christ, &c.

All which shews our nature to be full of unrighteousness, and ungodliness.

And it will further appear by actual sins, of thought, word, and deed.

1. In our thoughts is much corruption, which may amaze and humble us: being idle, vain, wicked, independant one on another, and so foolish, that if a man should write his thoughts of one day, and read them at night, he would think he was half out of his wits, and be amazed at himself. And thoughts are

Actual  
sins shew  
the cor-  
ruption  
of nature:  
3. sorts.

1.



are matters of great importance. They are the first plotters and contrivers of good or evil. With them we entertain God in the Temples of our hearts.

They are the first and chief fruits which grow in the garden of our souls, and must be occupied in every thing we do, to please God withal. And they are the same to God, that words and actions are unto men. Therefore why should we think them small matters, or give them so much liberty as ordinarily we do?

3. By our words our natures appear to be full of impiety. The tongue being very slippery, and breath so cheap, we offend easily and frequently. For the importance of words, Saint James compares the tongue to a Bit which keeps in the wildest horse, to a Rudder which turns the greatest ship, and to a Fire which inflames great matters: chap. 3. 3. 4. 6. Weigh this well, you that think it nothing

nothing to let your tongues walk up and down at randome from morning till night. Are those small matters? And must not account be given of every idle word? And is not the tongue active as fire, flying about as fire, assimilating others to thy own minde, who are as Tinder to the least spark of wickednes? If so, take the more heed to it as unto fire. Fear the fire of hell, and of Gods wrath, for offending with thy tongue: yea, for not doing the good, which so active and efficacious a member might and ought to do.

3. See it by thy actions. Where view thy sins of *Commission*, their number, greatness, frequency, circumstances, and relapses: which who can understand? Ps. 19. 12; And of *Omission*, thy barrenness and unfruitfulness of life, which may humble thee, as well as the rebelliousness of it; though commonly such sins are slighted and forgotten, as no great matters.

Cc

A.

Sins of  
omissi-  
on : four  
sorts.

Heb. 10.  
35.

Esa. 22.  
14.

As for example :

1. Omission of Arts : to be idle  
on the Lords day : to restrain pray-  
er, or perform it slightly : to neglect  
the Word or Sacraments : to *for-  
sake the communion* of Saints : to be  
careless of fasting, which is a sin that  
*shall never be purged away by sacri-  
fice.*

2. Omission of graces : as of  
delight in God, and love to Christ,  
which whosoever hath not, is most  
bitterly accursed, 1 Cor. 16. 22.

3. Omission of time : to be neg-  
ligent in the calling, and spend ma-  
ny a good hour altogether idly : not  
to grow in knowledg and grace,  
according to our gracious opportu-  
nities : to be poor in good works,  
or silent from good speech, for slug-  
gishness, fear of men, or by respects.

4. Omission of occasions of do-  
ing good : it may amaze and humble  
us, that we either neglect the means  
of our own salvation, or of feeding,  
clothing, comforting others. Christ  
will reckon one day, not only what  
we

we have done, but what we have not done, Mat. 23. 45.

Now briefly for the Gospel That shews sin out of measure sinful, and may humble us yet more than the Law; namely, that we refuse Jesus Christ when God offers him, with all his benefits, and accept him not on the conditions required, w<sup>e</sup>. to deny our selves, take up our cross, and follow him.

This ministry is more glorious, the Gospel of the Kingdom preached among us, and so it will be more efficacious for ~~salvation~~ and ~~conversion~~, then for such a people. The sin is greater, being against the ~~revelation~~ and yet they that sinned against ~~Moses~~ his law, were condemned. We cause the blood of Christ to be shed in vain, and trample it under foot. We neglect the great commandment of God, which is, to believe on his Son, 1 Joh. 3. 23. We go against a peremptory sentence, beyond which lies nothing, as beyond the Law there is. Gods anger

2. Proved by the Gospel

is hereby kindled to the uttermost,  
Pl. 2. 12.

And lastly, whereas the name of  
God is most revealed in his Son, by  
neglecting him we take Gods Name  
in vain most eminently, and there-  
fore cannot be guiltless, 1 Cor.

6, 1.

Now if this be the condition of  
man by nature, whosoever knows  
it not, he is ignorant and unskilful,  
and the true light hath not yet shi-  
ned into him. Sound illumination  
makes a man amazed at that which  
before (being as other men) he saw  
not, Act. 2. 37. It is a good sign  
when a man complains of corrupti-  
on as Paul did, and when his heart  
melteth as Tobias did; that none  
can say so much against him, but he  
is ready to say more against him-  
self. Another seeth nothing amiss  
in himself, answereth for his own  
righteousness, is rich and increased in  
Goods as Laddice: A sign the Ho-  
ly Ghost never yet convinced him  
of sin and righteousness. True Chri-

istians

Use 1.  
The ig-  
norance  
of those  
that  
know the  
corrupti-  
on of na-  
ture.

stians have ever complained much of themselves : namely, because a vein of clear light shone into their hearts ; as Ps. 19. 12. and 40. 12. This shews the smallest mote, as well as great deformities.

Use 2.  
To prize  
Christ  
the more

Again, if mans nature be so full of corruption, then prize Christ the more ; see how much you are beholden to God : and labour more to see it, that you may love him the more, because much is forgiven you. In the Passeeover *Israel* (by bitter herbs and other ceremonies) was ever put in minde of their misery and deliverance, because it was a good way to magnifie the mercy of God..

Remember you also your sinful and miserable condition by nature, that you may learn the better to magnifie your freedome by Christ. Which the more you do, the more will your hearts be enlarged to know the love of Christ, which passeth knowledg.

Use. 3.  
To drive  
us to  
Christ.

Again, this corruption of nature  
Cc 3 should

should drive all unto Christ. We  
 preach not damnation, but salvari-  
 on. We convince you to be in the  
 estate of death, that you may hasten  
 to an estate of life. See your sins  
 thoroughly, and when this light is  
 well kindled within you, you will  
 never stand cheaping the King-  
 dom of heaven, as now you do, but  
 give all for it, and go away joy-  
 cing, as in a good bargain. You will  
 wrestle with God, as *Jacob*, and give  
 him no rest till you have obtained a  
 blessing: what therefore I have shew-  
 ed you generally, as in a Map, do you  
 consider more particularly, viewing  
 and weighing well the corruption  
 of your understanding, memory,  
 conscience, will, and affections,  
 with thoughts, words, actions,  
 omissions, commissions. You cannot  
 lightly go too far in these things,  
 nor wrong your nature. Yea, tell  
 a man that thinks worst of him-  
 self, still he is worse than he thinks  
 himself to be: *Gold is greater than*  
*our hearts, and knoweth all things,*

1 Joh.

1 Joh. 3. 20. There is a depth of evil in the heart of man, which hides it hides it self from us, and puts false glosses on things.

Therefore, to help humiliation, be willing to see it to the uttermost: and distrust your civil righteousness, which is altogether deficient: and (to quicken your desires after Christ) consider both the aggravation of sin, and the vanity of all excuses.

The aggravations of sin are more then the sins themselves. The circumstance gives it an edge, and sharpen it: but if you consider all that description of natural corruption without the Circumstances, sin will be as a sword without an edge. In natural things Accidents are nothing in comparison of the Form: but in Moral things (according to School-men) the circumstance is more then the thing it self. So in case of sin

I. It is not onely committed against the great Majesty of God

Cc 4

(which

I.

Circumstances aggravating sin whet up the desire after Christ.

I.

The affection where-with it is committed.



(which is a strong aggravation : the greater the person offended, the greater the sin :) but it is committed with an hatred of God, Rom. 1. 30. *haters of God* : with God were not, so to enjoy their liberty in sinning : And certainly we hate a man, when we wish him out of the world.

Truth is, all natural men are *enemies of God*, e. 5. 10. Yea, it *denies God*, dethrones him, and sets up another god, covetousness, ambition, lust, even while the man *professeth to know God*, Tit. 1. 16. It is the greatest treason, to deny the King to be the King. All disclaim such Atheism : but, though the reflex thoughts are not so, yet the direct thoughts are, living as if there were no God, not honouring him as God, and indeed denying his power, justice, omnipresence, omniscience, &c.

Two different Principles yield two different Conclusions. The light that is naturally in them, teacheth

teacheth there is a God : but the darkness that remaineth, sets him aside, and puts up something else in stead of him, as pleasures, riches, the belly, &c. Yea, in committing sin they dispise God : the lyar more respects man then God : the idolater provokes God to jealousie,

1 Cor. 10. 22. All these affections are in the sin of every natural man : and make a great aggravation.

2. Another aggravation is, when sin is committed against knowledge, because there is then in it more disobedience, and more presumption; as when a Prince's person or will is known: yet disrespected.

3. That it is committed against knowledge.

It was the great sin of the Gentiles that when they knew God, they glorified him not as God, nor were thankful for the light received, Rom. 1. 21. with Act. 17. 30, 31. and 1 Tim. 1. 13. Dan. 5. 22. And where the law discovers sin to be sin, it becomes out of measure sinful, Rom. 7. 13. There is as much irre-

Cc 5

gularity

Rom. 2.  
9.

Quanto  
maior fa-  
cilis non  
peccandi  
tanto ma-  
ior pecca-  
tum.

regularity in another man's action: but this man, sinning against light, resisteth the holy Ghost, and his sends God more than the others: tribulation therefore is first to the Jew (that knows the will of God,) and then to the Greek: the Greeks had but the light of nature. And we that have the light of the Gospel too, have thereby the greater sin, which should humble us the more.

3. When sin is committed without temptation, or without temptation, it is so much the greater: for the will only is amiss. Where the will and affections are in order, but the understanding not informed, it is a sin of ignorance. Where the understanding and will are in order, but passion transports a man, it is a sin of infirmity. But where the understanding is well informed, and no passion stirrth, yet the will chuseth it, there it is a sin of wilfulness, and draws great danger after it; Heb. 10: 29. If we sin wilfully; &c. as is seen in many.

ny sins which have no temptation, but meer carelesnes and unconscionableness, v.e. swearing, contempt of purity, neglect of Gods service, scornful or corrupt speeches, and the like. It is one thing for a man to sell himself to sin, as *Ahab* did; and another thing to be sold under sin, as was *Paul*. There is great difference between a man overruled with violence and passion, and another that seeks companions, occasions, and incentives of his lust.

4. Sinning against vows and covenants made with God, aggravateth sin; whether the general in baptism, or particular in other occasions: God will either have the thing done, or inflict punishment.

He that is circumcised, is bound to keep the whole law, Gal. 5. 3. Sin after Covenant is greater then it was before: though in act it be but the same swearing, idleness, or the like. To play the harlot as a wife, is greater wickedness, Ezek. 16. 34.

5. Sin is aggravated from the means

When it  
is done  
against  
vows  
and Co-  
venants

II  
4. Of  
When it  
is done  
against  
vows  
and Co-  
venants

I

When it  
is done  
against  
much  
means.

## II.

To quicken  
our de-  
sires af-  
ter Christ  
take a-  
way all  
Excuses.

To.

means we have to resist it, as the  
mercies or corrections of God, or  
his word whereby we profit not:  
see Jer. 5. 22. and vers. 3. Hos. 4. 14.  
2 Chron. 36. 15. Do but think  
what an unreasonable and unequal  
thing it is, that you should take so  
many mercies, health, wealth and  
other comforts from his immediate  
hand, yet never so much as think of  
him, to give him the glory. Or  
not to lay to heart his word, or rod.

Consider these *aggravating cir-  
cumstances* of sin, to be humbled and  
fly unto Christ.

And let no *Excuses* keep you  
away. Beware of all starting  
holes.

*Excuse 1.* My heart and mean-  
ing is as good as another mans,  
though I make not such a shew.

*Answer.* If so, whence come  
these evil words and actions? If  
there be no fire in the house, how  
fly these sparks out of the top of  
the Chimney? Or is not corrup-  
tion greater in the root, then in the  
branches?

*Excuse*

*Excuse 2.* I am flesh and blood, 2.  
it is my nature, I hope therefore I  
shall be excused.

*Ans.* Badness of nature exceed-  
ingly aggravateth sin, and not ex-  
cuseth : Because corruption is  
strongest in the heart, and all evil  
comes from this Principle, Mat. 15.  
19. Because it is most abundant  
there, *Out of the abundance of the  
heart the mouth speaketh* the heart  
is the sea, evil speech but a dish of  
water, as it were. Because it is ver-  
tually more, and doth more (as a  
spring) then any one sinful action,  
which is as a pond, soon vanish-  
ing. And because lust in the heart  
is permanent, the poyson of cor-  
ruption remains, when the action  
passeth : the very nature of a Ser-  
pent is hateful.

Mat. 12.  
34.

Therefore in any particular sin,  
have recourse to the heart, and cen-  
sure that for a proud heart, a covet-  
ous heart, an unclean heart, &c.  
David, by occasion of his great sin,  
looked up to original sin, Ps. 51. 4, 5.

Hezekiah

*Hozekiah* was left a while, that he might the better see the evil within him, 2 Chron. 32. 31. An evil frame of the heart argues a vessel of dishonour, made for destruction, Rom. 9. 21, 23.

3. *Excuse 3.* We live under the Gospel, and God is full of mercy.

Mat. 5.  
20.

*Ans.* It is said to them under the Gospel, that their righteousness must exceed the righteousness of the Scribes and Pharisees, or else they cannot enter into the Kingdome of heaven. Wherein? In avoiding unadvised anger, unchaste looks and desires, vain oaths, other smaller sins, as well as the greater. Even in these things you must yeeld an Evangelical obedience, now in the liberty and Jubile of the Gospel. Else what do you more then the Pharisees, or more then men can do by nature? what singular thing do ye? or how are ye perfect as your heavenly Father?

4. *Excuse 4.* We do many things that

that will ballance our sinne, give  
alms, come to Church, receive Sa-  
craments, ask God: forgiveness, and  
therefore think he will deal the bet-  
ter with us.

*Ans.* Stoppage is no payment.  
And one bush can stop but one gap.  
God requires a faithful respect to  
every of his Commandments: and  
if you will needs spare your self in  
one, and have more liberty then he  
alloweth, all you do, is nothing, you  
are guilty of all. *Iam. i. vi.*

*Ex. vi. 30.* Others are worse com-  
mended in thinking thou art, not so  
bad as others. For all are of the  
same nature: and, that thou run-  
nest not into the same outrages, as  
they do, is only by some restraint  
upon thee: (as a Wolfeyed up)  
and not by a new spring of grace.  
By nature all are stark naught: the  
fear of God before whose eyes. *Rom.*

*23. 18.* Thou mayest be deceived in  
thy virtues. A shining stone may  
be

5.

8. 100. 71



be very like a true Diamond. God easily espies the difference. Two men die quietly: but one out of stupidity, being secure upon false grounds, the other out of faith and peace with God, upon grounds of Scripture. And in every respect nothing avails with God, but the new creature.

Now be armed against these excuses, and humbled for sin. Come to the word, purely and powerfully preached, which as a hammer and fire may break, soften, melt and thaw thy heart, and so fit it for Christ, Jer. 23. 29. And get the Spirit of bondage, which makes the Law effectual, as the Spirit of adoption makes the Gospel. Not that the Holy Ghost makes a man fear God as a slave: but enlightens him to see his sin, and the sentence of the law against, that so he may judge of his estate with right judgment, and feel the bondage he was in before, but felt not: then he fears: then he comes to Christ, and receives

Rom. 8.  
15.

receives him on any terms, and abhors all Gospel but this, Gal. 1. 9, 10. Phil. 3. 7, 8, 9. For he seeth now, and well perceiveth, that (according to our Text) mans nature is full of unrighteousness and ungodliness.

**S E C T. 3.**

*Revelation of wrath against mans unrighteousness.*

**A**S the sight of sin may humble us, so also the apprehension of wrath due for sin, and our misery under the same. Some are sensible of wrath, and not of sin, as the *Pharisees*, Mat. 23. 7. Others are sensible of sin, and not of wrath, as other natural men, upon whose consciences God hath not yet charged their sins.

But when both these concur, a man is humbled. When a man seeth both his own nothingness, and Gods wrath hanging over him, he seeth

*Doctr.*

There is a revelation of wrath against all unrighteousness of men. Certain-ty.

seeth also that he hath no bottom of his own to stand upon, and so goeth to Christ.

Of mansinfulness we have spoken already. Now we will consider this point, that *there is a revelation of wrath against all unrighteousness of men.*

I. For the certainty of it, that it shall come upon all unrighteous ones: God hath revealed it in the consciences of natural men, whom the light of nature teacheth they have deserved wrath, Rom. 2. 15. And by experience we see continually the prints of Gods wrath upon the world. The Scripture shews the same: Deut. 27. ult. Rom. 2. 16. with Jude 14. 15. Ask reason, and it will tell the same truth. God is a living God (not dead, asleep, idle, unactive) and hath the administration of all things in his hand; one chief part whereof is, to punish and restrain them that be evil. Or, if he would not punish, who would fear or worship him? it being nat-  
ral

ral to men, to condemn what can neither hate nor profit them. And if he delight in goodness, he must needs hurt what is evil: and hatred is active as well as love: hence the *wrath against man's unrighteousness and ungodliness.*

2. What kinde of wrath is this? that we may know and fear it.

*Answe.* 1. There is a *treasure* of it, Rom. ii. 5. And for first, it is an heap: As men add sins, so God adds to his wrath. Wrath receives addition: and therefore let none think, that when he is loved, the shoe, he can go no further.

Secondly, *treasures* are close and covered, there being no use of them for the present. *Light is sown for the righteous*, and wrath for the wicked: both lie underground for a time. When the *vine* of wrath is full, it shall be poured out. God is not slack, but patient; and shall any abuse his patience, and not increase wrath? it cannot be. Rev. 2. 20.

Treasure

Pl. 97.

II.

treasure

Thirdly,

Thirdly, In time of need there is an expence of treasure. God also will bring forth his judgments, partly in this life (as when *Saul* and *Isabell* were swept away with the besom of destruction) partly and especially in the life to come, when his wrath will be fully declared.

Power.

2. As there is a treasure of his wrath, so there is a power of his wrath, *Psal. 93. 1. Who knows the power of thine anger?* Mans wrath is like himself, weak: but look how much God is stronger then man, so much doth his wrath exceed the wrath of man. In punishing the wicked he shews a mighty wrath, and is a consuming fire, *Rom. 9. 28.* The wrath of a King is great, because he is powerful.

Sudden-  
ness.

3. Consider the suddenness of Gods wrath, which makes it the more fearful. True, damnation is still coming toward the wicked; but they know it not; and so, when it comes, it comes suddenly upon them.

Whom

Whom God means to save, them he gives no rest in sin: but others he suffers to go on, till that terrible word come upon them. *When I begin, I will also make an end.* 1 Sam. 3. 11. They are as men seldom sick, but when they be sick, they dye of it: Before an earthquake goes a great calme: so here, there is a calme in these mens spirits, and suddenly the earthquake of Gods wrath comes and disturbs all: like a thief in the dead time of the night; *like a whirlwinds*. Prov. 1. 27. Nothing in the world is worse, then to thrive in sin: for then destruction will come suddenly.

See then what sin is by this Concomitant which is the wrath of God. Slight it not, make not a mock of it: lay it not in the light ballance of common Opinion, but of the Sanctuary; get the Lord to reveal this wrath to thy heart, and convince thee of sin thoroughly, as the wrath is said to be revealed from heaven.

Think

Use 1.  
See what  
sin is.

Think with yourselves, what that must be, which God plagueth with eternal punishment, which brought Christ from heaven and put him to all those paines, which hath bound those Angels in chains of everlasting darkness, &c.

See in, as men use to see it in the day of death, when they are well awakened: judge of it as holy men do, who are enlightened by Gods Spirit: mark how the Scripture speaks of it, even as an evil and bitter thing, *Jer. 21. 9.*

*Use. 2.*  
Labour  
for a  
sense of  
the  
wrath of  
God.

Also to further your humiliation labour for a sense of the wrath of God, and especially to see God himself in his wrath: which may greatly amaze and humble the creature: the presence of God, though in a soft voice, made *Elias* to cover his face with his mantle.

There is an affliction which the creature is able to bear: but when Gods wrath is in it, the arrows are dipped in poyson, and the wound will be incurable: as we see

in the case of *Judas* hanging himself, of *Belsazzar* trembling, of *Saul* appalled at the words of the counterfeite *Samuel*; is it not the wrath of the mighty God, who hath all the creatures at command, and can make them all work for thy hurt: whereas to them that are in Covenant with him, all shall work together for good. Thou sleepest nothing presently: but God hath laid it up in store for thee: judgments lay by a great while for *Shemes*, *Saul*, *Adonijah*, others, as if they were forgotten; but at length they fastned on them. Condemned thou art already: but the Execution comes not till hereafter. *Cains* sin lay at the door, to cry for vengeance: and so doth thine: assure thy self, thy wages will be paid thee at the last. Believe and be humbled.

And go to Christ. Seeing all are culpable before God (so that every mouth is stopped,) and all are shut up under sin, as in a prison; out of which

Use. 3.  
Go to  
Christ.



which they cannot possibly escape: they should therefore come in, and fly to the remedy in the Gospel. Come and look upon this brazen Serpent, to be healed of the sting and wound of sin. The promises are general, and the waters of life to be had freely. Come therefore to the Lord Christ, and you shall be accepted.

#### SECT. 4.

*Truth by natural men withheld in unrighteousness.*

**Doct.**  
Men before regeneration withhold the truth in unrighteousness.

**T**HERE is a truth which God hath written in the hearts of natural men. But this truth they keep in prison, and suffer not to shew it self in action. And the cause is, their love of unrighteousness. It is the condition of the best men before regeneration, to withhold the truth in unrighteousness. And against these is the wrath of God revealed from heaven: whatever

ever knowledg or moral vertues they have: that they have them, is of Gods bestowing: that they abuse them, or use them not aright, is their own default: and by such abuse these good gifts turn to their hurt.

Some are grossly profane, as a wolf at liberty: others more civil, as a wolf tyed up, their lusts onely restrained, and for the Truths they have, they either use not, or use onely for their own ends, and not simply for Gods glory; whereby they are still as abominable in Gods sight, as a wolfe tyed up is hateful to a sheep.

So still here is matter of humiliation.

To know what truth we speak of, understand there is a threefold truth:

1. Natural, written in the heart of man, without the revelation of Scripture:
2. Common, of such as live in the Church, but are not sanctified:
3. Spiritual, which sanctifies the

D d

heart

I.  
What  
this truth  
is.

heart of them that have it. Truth of the two former sorts all natural men may have.

Subject  
of it,

For the Subject wherein it is :

Cant. 4.  
12.

1. It is in the speculative part of the understanding, which conceives aright of God, of vertue, of just and unjust, and discourse thereof learnedly and clearly, as we see in *Tully, Seneca*, and other heathens, who had many glimmerings and sparkles of true light. The Church is the garden, where properly these flowers grow : yet we may finde them likewise abroad, in the waste of the world.

2. It is placed in the practical part of the understanding ; when it judgeth that good things are to be done ; and evil things not to be done, with reference to God : who judgeth or rewardeth. This is *natural conscience*.

3. Out of both these ariseth another thing, which shoots it self in to the Will and affections : called *Syncretism*, or inclination to that

which

b C

which

which is good, and reluctance to the contrary; which even the worst men have, as the darkest night hath some little light, by which we can discern something.

Author  
of it

For the Author, from whom this truth cometh: It is *Christ that enlighteneth every man which cometh into the world*, Joh. 1. 9. True fire begets fire, and true light begets light. So here, not *John Baptist*, but *Christ* is the true light. Ministers can propound the Object: but *Christ* only opens the understanding, and puts light within.

II  
the world  
the light  
the understanding  
the heart  
Extent of  
it

For the Extent, how far this truth reacheth: *every man* that comes into the world: each hath a part in this light. And the Apostle proves it:

1. All have means to get it: namely, the heavens and other creatures, whereby are made known the invisible things of God, even his eternal power and God-head, Rom. 1. 20.

2. Every one hath thoughts ex-  
D d 3 cusing

using or accusing, c. 2. 14. which shews he hath some light remaining, that gives remorse.

3. Natural men do the things contained in the law, ver. 14. and thereby shew the effect of the law written in their hearts.

4. They are able to espy a fault, and judge other men that do amiss, v. 1. therefore in some manner they are surely enlightened.

But how do they withhold this truth in unrighteousness?

Ans<sup>r</sup>. Because out of love to their lusts they will not practise according to knowledg: they have some light in them, but their darkness will not suffer that light to shoot forth it self into their actions and whole conversation: *the light shines in darkness, and the darkness comprehends it not*, i. receives it not, Joh. 1. 5. Light is pend up in one faculty, and not suffered to enlighten the whole soul. It is imprisoned, and cannot put it self forth. One star in a dark night cannot take a way

I I.  
How the  
truth is  
withhol-  
den in  
unright-  
eousness.

14. 17. 18. 19.  
20.

way the darkness. Or one spark of fire cannot enlighten the house, as a candle may.

Such is the light of natural men. Their eye is not single, and so the whole body is full of darkness, Mat. 6. 22. only the godly, who are thoroughly enlightened by Christ the sun of righteousness, do shine as lights in the world, Phil. 2. 15. and their light shineth in a dark place, 2 Pet. 1. 19.

Now the reason why men imprison the truth, is:

1. Because they hate it: they receive the truth, but not the love of the truth, 2 Thess. 2. 10. And hating it, they keep it off as much as they can, as an enemy.

2. Because they love darkness rather than light, and would preserve it as a friend, to cover and cloak the filthiness committed, Joh. 3. 19. Rom. 1. 21. Yet do not all go the same way to work, for imprisoning the light: but,

1. Some do it, meerly by laying it aside, or forgetting it; being

And  
why.

Four  
ways of  
imprisoning  
the light.

much busied about worldly matters, cares, pleasures, vanities, which keep it out of their mindes.

2. Others withhold it by perverseness of opinion: they will not be perswaded that such an exact strictness of holy life is required. The like of Hereticks and all that believe lies.

3. Others resist the truth, in favour of some lust wherein they are resolved to please themselves, Act. 7. 51.

4. Others misapply the truth, and by false distinctions and evasions bend the rule too much to their own particular affections and practises. No question but ill company is to be avoided: but (say they) it may be doubted whether this be ill company. And in other things, they yeeld to the truth in general, but for particulars, they finde one distinction or other to put it off.

III.  
How  
great a  
sin it is  
to with-  
hold the  
truth in  
unrighte-  
ousness.

Next we will see how great a sin it is, to withhold the truth in unrighteousness.

ousness. And this appears,

1. Because it brings the greatest *condemnation*, Joh. 3. 19. There be other things, for which God will punish men: but especially for this, that the light glares in their eyes, and yet they love darkness better: their condition must needs be worse, then if they were altogether ignorant of the truth, 2 Pet. 2. 21. Jer. 5. 45.

1.

2. Because it provokes Gods wrath in special manner, as we see in this Text: being joyned with contempt, as Heb. 3. 9, 10. Joh. 3. 36. God may be angry with his own children; but his *wrath abides* not on them, because they sin not of contempt.

2.

3. It appears by the horrible punishments, whereby God as a just Judge plagueth the withholding of the truth in unrighteousness: namely, *vile affections*, and a *reprobate sense*, Rom. 1. 26, 28. an injudicious minde, that cannot judge of things; then which there is none worse,

3.

D d 4

among



among all the Armies of sorrow,  
which the book of God describeth.  
A judgment indeed not felt: but  
so much the worse. They rest and  
sleep as men that have crazie brains,  
who afterward awake in a frenzie.  
An horrible tempest overtakes this  
calm, and shall never be blown  
over.

Use 1.  
To hum-  
ble us.

Phi<sup>l</sup>. 4.  
7.

All which must greatly humble  
us, who have the truth revealed,  
but withhold it unrighteousness.  
Whereas this truth should *rule in*  
*our hearts* (as the peace of God,) we  
either imprison it, as bad Subjects  
their lawful King, or would fain  
be rid of it as children of their Ma-  
ster that watcheth over them. A  
great sin, and brings great wrath,  
Rom. 2.9. Faith is the issue of Gods  
blessed Spirit: and therefore, not  
to nourish and cherish it, is a great  
sin. Heathens would not let the  
Vestal fire go out, but carefully  
maintained it: yet Christians ex-  
tinguish this spark from heaven,  
put into their breasts, to guide their  
feet.

feet in the way of peace : therefore shall they rise in judgment with the men of this generation.

Is not truth a precious thing ? is there not a blessing in it ? if so, why destroy we it ? Why are we not tender of this eye, or light, which should guide the soul to eternal life ? It is an heavy judgment, when visions are turned into night, and divinations into darkness, Mic. 3. 6. Yet many bring this judgment on themselves : account it a great sin, that *Ahab* imprisoned *Micaiah*, or that *Joash* slew *Zechariah*, yet themselves do as bad, when the truth commands or forbids, this and that, saying, Prophecie not, and not suffering it to speak freely.

Their condition is not better, but worse, that they know more then others. Be humbled, confess, slight not this sin, see what truthe have been revealed to you and how short your practise hath been of your knowledg, let this drive you out of your selves and be as a School-

D d. 5

master

Use. 2.

Misery of  
men neer,  
yet not  
within  
the King-  
dome of  
God.

master to bring you to Christ.

2. It sheweth the misery of those men, who are neer the Kingdom of God, but not in it; hear and know much and go far in religion, but hold not out till the Bridegrooms comming; run in the race of godliness, but either run not as they ought, or hold not out to the end, as 1 Cor. 9. 24. *all run, but one receiveth the price*: like *Joash* and *Amaziah*, who lost their Crown: or *Ananias*, who for a little reseryation lost all: or the young man, who kept all the Commandments from his youth up, and so came within a step of Gods holy mountain, yet never got in.

I.

1. All the good things that such men have in them, do them no good, nor turn at all to their advantage, but only to the praise of the *Holy Ghost*, whose gifts they are, Heb. 6. 4. They lie in their hearts, as we lay flowers in the window, which never grow there: or they are as some Out-landish fruit which

is brought over, but will not grow in our Country, except the soil be altered and changed.

Again, though they be good things, yet they make not the men good; they are still carnal and unregenerate, and so receive no good by those gifts. Not I do evil, but sin that dwelleth in me: not I do good (may they say) but the good that is in me. The godly therefore do evil, yet are their persons good in Gods sight: and when he most afflicts them, he hates the evil, but loves the persons. Of wicked men, otherwise: all their good is as a jewel in a swines snout, or as beauty in an evil woman.

2. Not only they do them no good, but they do them hurt, and increase their condemnation: Because their sins, being committed against more light, are thereby augmented and aggravated, as in the knowing Jew, and ignorant Greek, Rom. 2. 9. Because they most cross God in his end, which is, to have Christ

Christ and his righteousness revealed, accepted, and magnified; which these men will not do, Luk. 15. 1. We have much ado to drive Justitaries unto Christ. On such therefore the justice of God is manifested, seeing they reject his Will, and salvation that is offered. As they use the Word, and their good gifts, it only serves to increase their condemnation. They put themselves further off from justification, Luk. 18. 14. And, being wise in their own eyes, they are further off from sanctification: their knowledge makes the more resistance to the truth, Rom. 2. 8. Unsanctified men, with much knowledge, have many things to alledge against the waies of God, quarrel with the truth, will go their own way, and will not be taught: and so of all others they are farthest off from sanctification.

3.

3. How far soever they go, yet they fall short of that which is proper to the godly.

Unsanctified

Unsanctified men may go far toward the Kingdom of God :

How far they go.

1. To know all the truths of God, even the mysteries of faith and repentance, wholly and distinctly, with some measure of approbation, and better discourse of them, then in many who have the things indeed.

2. To make conscience of many duties : so *Rehoboam* fought not against *Israel*, being commanded to forbear : *Amaziah* sent back *Israel* from the war, being commanded so to do : *Abimelech* meddled not with *Sarah*, but delivered her to *Abraham* : *Balaam* restrained himself in many things, and would not do but as the Lord commanded him.

3. To have many common gifts planted in the Will and affections, as of justice, temperance, patience, wherein sometimes they exceed the godly, as blazing stars the light of true stars.

4. To do many things, as *Hered*,

Mark 6.  
20.

yea

yea in performances not come short of the godly themselves, especially for a while.

5. To have conflicts within them, one man (as it were) contending for the truth, another that resisteth it: as in the regenerate there is a combate of flesh and spirit.

And how far they fall short of that which is proper to the godly

I.

Yet still they fall short of them that are truly sanctified: even in those particulars.

In the understanding of truths there is a double difference:

1. There is something in those truths, which civil men understand not; even the secrets of God which he reveals to none but them that fear him: in the greatest illumination, *the things of their peace are hid from their eyes*: the spiritual part they comprehend not, 1 Cor. 2.14. So still they are strangers to the life of God, and think it strange that good men run not with them to the same excess of riot: a sign they are ignorant of the cause.

2. They

1. They relish not what they know, but *corrupt themselves*, as beasts, in the things they know, Jude 14. and because they savour not the waies of God, they walk not in them.

They fall short also for matter of conscience.

2.

True, they make conscience of many things, but it is only out of a slavish fear, as a servant fears his Master, or a thief the Judge; not out of love and willingness, as a chaste wife that observes her husband exactly, and would fain please him: which with God is all in all, 1 Cor. 8. 10. Neh. 1. 11. A true desire to please God is a sure sign of grace, and cannot deceive a man.

Their moral vertues also come not from a right principle, nor tend to a right end. Weeds and grass come forth of the earth naturally: corn and flowers, not without plowing and sowing. Grace only can produce the true jewels of patience, meekness, &c.

3.

For



4.

For actions, the best natural men come short in two things :

1. They do not all, though *many things*. They that are new Creatures, care for a general observati-  
on of Gods Law, and will have re-  
spect to all his Commandments. Others penning up the light in one  
faculty of the soul still have some  
exception, in something favour  
themselves, and some duty they  
will omit.

2. What they do, they do not  
in sincerity, but for credit, applause,  
other respects, to avoid shame or  
escape judgment, or satisfie natural  
conscience; and not for God : or  
not to him as a Father, but as a  
Judge, and as a Dispenser of good  
or evil : no love of God, no desire  
of communion with him.

5.

Lastly, for Conflicts, there is  
great difference in the Regenerate  
and others.

1. In respect of the Subject: in the  
godly the Controversie is between  
every faculty and it self, some good  
in

in it, and some evil, and these two contend: but in others, when the conscience saith such and such things should be done, the rest of the faculties rise in rebellion, and it shall not be done.

2. In respect of the Object: the main controversie of an unregenerate man with himself is about gross sins, common honesty, outward acts of religion; not the spiritual performance of duties, or things belonging to Gods Image and the life of grace; which is the main care of a true Christian.

3. In respect of the issue of the combat: in a natural man the better is the loser, & the worse is the gainer. *Deteriora sequor*: but others are so sustained by grace, that they ever carry the victory in the end, as Paul: *Cor. 12.9.*

4. In respect of its Continuance: carnal men give over the Combate, yea grow worse and worse, though the ballance hang equal for a while, yet at last they grow weary of contending,

tending, and give the rein to their lust: but in others the Spirit grows stronger and stronger, and the man will die for Christ, though with reluctance; as in *Peter*, Joh. 21. 18, 19.

Use. 3.

Men sin not out of want of information, but out of love of unrighteousness.

Again, if this be the condition of men, to *withhold the truth in unrighteousness*, it follows, that commonly men sin not out of mistake, or for want of information, but out of the love of unrighteousness. Yet this is a common excuse, to say, I sin out of infirmity, through incogitancy, and by accident. *Jonah*, when he had no minde to go to *Ninive*, yet would pretend his reasons.

But God knows your hearts, and how you dispute for your sins: therefore yeeld, and be humbled.

Mark 6.  
20.

True, you obey the truth in many things: but, where it crosseth the particular unrighteousness you delight in, you resist it, as *Herod* did; first you imprison it, and then extinguish it; by degrees you restrain it.

it more and more, till at last you put it quite out. *Pilate* knew the *Jews* envie in delivering up *Christ*: yet to please them, and keep in with *Cesar*, he gave him up to be crucified.

And in many men the truth doth its part sufficiently, informing and convincing them of duty; but the love of credit and applause with men carrieth them quite away from doing it, as *Joh. 1. 2. 41, 43.* the like of wealth, *Mat. 19.* the young man knew it was best to follow *Christ*, or else he would not have gone away sorrowful: the hinderance was, his great possessions, *vers. 21.*

So also, in the apprehension of death, in some dangerous sickness, after some great trouble, or in a good mood when the Spirit is quickned in thee, thou art wondrously affected, and the truth obtaineth such liberty in thee, that thou art ready to obey it in all things: but afterward thou art not the man, and evidently shewest how

Use 4.  
Consider  
the dan-  
ger  
of diso-  
beying  
the truth.

how far thou hodest the truth in unrighteousness. See, and be humbled.

4. Take heed of such a condition: for truth is of that nature, that if thou offendest it, it will offend thee: God set it up in thy heart to rule there, but if thou oppose it and set up usurpers, he will (as Jebojads) set up the right King, at thy death truth shall accuse thee, and deal like a tyrant with thee, having God on its side, who is ready to execute upon thee whatsoever the truth shall alledg against thee, and, though wrath seize not on thee presently, yet all the while thou art in the way to damnation.

Deal then with truth as you do with a weak stomach: be tender of it, afford what contents it, avoid what offends it, whereby it will become a continual feast, otherwise a continual sickness and trouble. There will ever be agreement between Conscience and the Truth that is presented to it: at least it will

will observe the errors and obliquities, and alwaies thou shalt not be able to shake it off.

True, the conscience may mistake, and give that charge that it ought not: but as we say of thistles, they are a bad weed, but it is a signe of a good ground where they grow, so, though scrupulousness be not good, yet it is a signe of a good heart where it is. Yet still be so far scrupulous, as not to give it offence: otherwise, being attended with the wrath of God, it will be revenged on thee.

5. These things so being, be exhorted to give the truth leave to rule and govern, even in every part of your conversation; restrain it not, fetter it not, make not a bank against it, nor an hedg about it: but let it walk freely about, to rectifie every faculty, speech, and action.

Use. 5.  
Give the  
truth  
leave to  
rule.

Motives.  
1.

Consider hereunto,

1. The danger of restraining the truth: a Messenger sent immediat-  
ly

ly from the King of heaven, and yet you imprison him : what will God do in this case ? They are two horrible evils which men commit ordinarily, to give lusts liberty which should be restrained, and restrain truth which should be at liberty : to slay the souls that should live and give life to those that ought to dye, Ezek. 13. 14.

2.

2. The benefit of setting the truth at liberty.

Joh. 8.

32.

First it will give thee a blessed *freedom* from the tyranny of sin, from the guilt and punishment of sin, from the fear of death and judgment, and all the power of the enemy, to serve thy God without fear in holiness and righteousness all the dayes of thy life.

Next it will afford thee much *sweetness* : and more in the practise then in the contemplation : as also in the matter of faith, the doctrine of it is pleasant, much more the practise, when thy heart is pacified and thou art much in contemplating thy

thy priviledges in Christ. Wine and Cordials please, as they stand on the Table : much more, when they be taken and digested. So of knowledg and practise.

*Object.* I have many good desires and purposes, but am weak in performance : how then should I be able to set the truth at liberty ?

*Ans.* 1. Go not about it in thine own strength, but intreat the Lord to enlarge thy heart, that thou maist run the way of his Commandments : *Pl. 119. 32. 2 Cor. 10. 4. 5.* In his own strength shall no man be strong. All the wit in the world, or all the understanding that is to be had out of moral Writers, yea and the Scriptures too, cannot beat down the strong holds of lust in the will and affections, but onely the power of God.

2. After this, set unto practise. The more you rub Marble, the more it will shine : and truth, when most used, will shine brightest in your actions : *Joh. 7. 17. Act. 24. 16.*  
We

Means  
how to  
set the  
truth at  
liberty.

1.

2.



16. We increase our skill in writing or musick, by often practising: and increase our Talents by improving them. But clearest truths, if let lye and not acted, are extinguished, and God often gives up such men to a reprobate sense.

3. Walk with the wise, and you shall be more wise. Even Saule among the Prophets got a spark of the Spirit of prophetic; Good company whets graces: as one souldier encourageth another. But ill company imprisons the truth: a man cannot hold in with wicked men, and with duty too. Psal. 119. 115. Act. 21. 13. Truth will never be at liberty, except it be among them, among whom it will have its liberty.

Heb. 10.  
24.

S E C T.

SECRET.

The law of mans judgment is made manifest by God.

Natural men hold the truth in unrighteousness, saith the Apostle. The truth then is revealed unto them, though in different measures; even the knowledge of Gods eternal power and God head. And it is revealed by his works, specially of Creation, whereby the invisible things of God are known, as the invisible soul of man by the effects, and motions of the body. Yea so far, that they are made without excuse, because they glorifie not God as God, nor are thankful, but become vain in their imaginations; even the wise men of the world, who (one would think) did enlarge the truth: by their folly they held it in unrighteousness.

The point to be insisted on is, that that law, or truth, or knowledge,

Ec

by

Rom. I.  
19. 20.  
The  
ground  
of this  
misconceit.

The law  
of mans  
judgment  
is made  
manifest  
by God.

by which every man shall be judged at the last day, is made evident by God himself. Here

I.

1. *What is made known.* The original word is, *in yowes*, that which may be known of God, even some portion of truth which he dispenceth diversly unto men, and unto which every one must conform himself, or at the last day be condemned for offending against that rule onely.

When light comes into a room, it shews all the glory or deformity that is round about, and makes known the right and wrong way. And when the Lord puts a light into the hearts of men, they are able to judg of Good and Evil, what is agreeable to his will, and what is contrary, which is the way to happiness, and which is not.

2.

2. *How this is made known.* And this is, partly by the light of nature, Rom. 2. 15. *they shew the effect of the law written in their hearts: or else they could not do the*

the things contained in the Law: nor  
would their consciences accuse or ex-  
cuse them: nor would they so judge  
others, who offend. Partly by the  
works of God, of creation and  
providence, ordinary and extraordi-  
nary; wherein, as in Capital let-  
ters, they may see the power and  
glory of God: and what they ought  
to do unto him. There was also of  
Laymen, who were his witnesses.  
Partly by the Scriptures, in which  
testifies of God and of Christ: John  
1: 3. And partly by his faithful,  
who shine as lights in the world,  
Phil. 2: 15. and John bears witness unto  
Christ: John 1: 9. These expla-  
nations make God known within the  
Church: the witness, to the heathen.  
10 3. That God maketh known this  
truth. Which appears, because it is  
made known universally: no na-  
tion so savage, or so remote from the  
light, but knows and believes there  
is a God. This universal effect  
must needs come from an universal  
cause: which is God himself. And  
if

1. 2. 3.  
works of  
creation  
providence  
to show  
and make  
known  
3.

If it come from God, it follows,

1. It is no fancy, nor deceivable  
rule, but a firm truth which you  
may build on. It is not done lightly, but effe-  
ctually and to purpose. You must attend to it in spe-  
cial manner, coming from such an  
Author, not by Accident.

2. Know it to be a rule of per-  
fection, in observing whereof hap-  
piness is to be had, and misery by  
the contrary.

All which shews that the licenti-  
ousness of men signing against the  
truth is the more heinous, desperate,  
and inexcusable. Each law is val-  
ued according to the person that  
gives the law. Man's laws are of  
some moment, but Gods laws of  
more. And as sin is more commit-  
ted against the word of God is more  
heinous.

3. The fruit was small matter  
but to God it was a great sin.

Use. I.  
To shew  
the  
heinous-  
ness of  
mens sins  
against  
the truth.

He bid

bidden it, was a grievous sin. So  
 still. and so abominable and detestable  
 word. You take his Gods Name in  
 vain; when you oblige not his law.  
 And cast God away, insulting his  
 word. And Christ accounts all  
 done against himself, which is done  
 against his Gospel and Ministers.  
 Luke 11. 23. I do it to prove what the  
 Preachers say, in so small matters  
 because they speak according to  
 Gods Commandment. Mine not  
 therefore, but his you eyes, on God  
 offended, and it will aggravate his  
 wrath. If you offend him but against  
 his word, how much more against  
 his blood? Consider what may be the  
 reason, why God requires such a  
 punishment for his sin. even  
 death himself, according to his  
 own infinite greatness, and his  
 height, and depth, and length, and  
 breadth you cannot comprehend.  
 Consider the grounds of the  
 Mediator, appointed to take away  
 sin. such a mercy, as the Angels  
 themselves wonder at, and we in  
 heaven



men say of sin: but the sinfulness of sin, and spiritual evil that is in it; few understand and lay it to heart: Christ must say, *Ephraim, be opened*, before this can be discerned: Come to him therefore, and intreat this of him, so to be humbled, and to see more evil in sin, then in the greatest crosses. In Christ there is a remedy every way: and therefore this terrible doctrine concerning sin need not make men desperate, but only should encourage them to come unto Christ, which is the way to salvation. All that mourn in Sion, and are broken-hearted, shall be comforted.

*Active* humiliation leads unto life: it is only the *passive* sorrow (when God affrights the conscience with his terrors) that breeds torture in the soul.

2. We learn to be thankful for the truth revealed, as the most precious thing, because it shews the way to escape hell and damnation. A great mercy, to live under the

Ec 4

sun-

*Use 2.*  
Be thankful for the truth.



Mat. 7.

6.

Psal. 3.

Use 3.

Do no-  
thing  
contrary  
to the  
truth.

sun-shine of the Gospel, not in darkness, nor among heathens and idolaters, not in blinde corners where people are as ignorant as *Turks* and *Jews* : which came not to pass by Accident, but by Gods providence, who must therefore have the glory, even in truth, and by practise according to know ledge. Holy doctrine is a rich *pearl*, yea, *more precious* then all pearls : therefore trample it not under foot. You have a prise put into your hand, that can buy heaven, and bring you to salvation : onely sinde hearts to do your selves good with it, receive not the grace of God in vain : use this light well : is it not the same, that was promised at Christs coming into the world, to guide mens feet into the way of peace, who before were in darkness and shadow of death ?

3. As you are thankful for the truth, so take heed of doing any thing contrary to it ; seeing not one beam of this light shall be in vain.

to

to you: but if it profit not, shall  
 let you aslep: neither woeo bell. Fear  
 look about you: is it not God that  
 sent you the light of the Ministry?  
 or will you think he sends a vain  
 message, which no wise man will  
 do? Assuredly it is for your good  
 or hurt: if you be not the better for  
 it, it will exceedingly increase your  
 condemnation. **Job 3:18, 19** **1 Cor.**  
**3:14, 15, 16** **Esa. 6:9, 10** **Ezek. 2:**  
**5.** If the Kings authority be slight-  
 ed, he will inflict a penalty. God  
 also will be revenged for every ne-  
 glect, and all holding of the truth in  
 unrighteousness.

These things will better appear  
 by instancing in some cases.

**12** Of committing known sins  
 to omit good duties for ease  
 and pleasure, to revenge an injury  
 to use dalliance and touches of un-  
 cleanness, in matter of Elections to  
 put back a worthy man for covet, or  
 any by-respects, to pray frequently  
 and fervently, to renew your re-  
 pentances, to come often to the Sa-  
 crament,

Ecc.

ment,

Seven  
 Cases  
 wherein  
 men de-  
 tain the  
 truth in  
 unrighte-  
 ousness.

I.

instrument, or the like, you know it  
is a dory, and yet will not do so. Or  
you find your conscience gives you  
a secret intimation against a sin, or  
other sin, and yet you will do it. Or  
you are not willing to search out a  
matter, which you doubt is sinful,  
lest you should be forced to put it  
away, whereas a good man, he  
thing both the shadow or sin, but  
he is willing to examine it to the  
fall; this is a knowledge.

2.

2. Of unwillingness to increase  
knowledge. He that withholdeth  
fuel, puts out the fire, as well as he  
that casts water on it: and he that  
takes away food from a living crea-  
ture, kills it, as well as he that casts  
away his life with violence. So, if  
thou knowest not to enlarge thy  
knowledge, thou dost extinguish  
it. Some care for no knowledge at  
all: they ever hear and read  
and ever are learning. But never  
come to the knowledge of the  
truth.

Others have some farm know-  
ledge.

Seven  
Cates  
wherein  
man de-  
cayeth  
and  
cometh  
to nothing  
I.

ledg, but will not go to the uttermost: being loth to be brought to the strictness which religion requires; they put off the truth, as Felix did Paul, till another time, but are not so good as their word: or as Agrippa, they are almost persuaded to be Christians: A sinful detaining of the truth in unrighteousness. Some reservation there must be: and they are unwilling to be called upon, or admonished. A sign a man means to sleep, when he shuts the door, and draws the curtains about him.

3. When a man is willing to know all truths, but cares not afterward to act and exercise accordingly, but neglects the means whereby this should be done, as the communion of Saints, reading, hearing, private prayer: by these the coals of grace should be stirred up and enlivened; he that neglects them, imprisons the truth: as he that gives not vent to the fire, puts it out; and he that lets his Trade

lie

Act. 24.  
25. 26.  
28.

Jer. 23.

3.

4.

lie unused, forgets it. Some do more, not only withdraw fuel, but directly suppress and suffocate the truth: namely, by labouring to forget it, lest it should trouble them: and so, not only the truth is suppressed, but their heart hardened exceedingly, as iron is by quenching it in water.

Thus do they, who resolve upon a godly course, and then cast themselves into ill company, which is a great quench-coal of religion: these filthy swine will spoil all the good seed, and hopeful fruit which began to appear.

Crys.

Again, custome in sin doth greatly keep down the truth, being as contrary to it as water is to fire. Take heed of the deceitfulness of sin, think not you shall be able to leave it well enough afterwards; custome takes away the sense of it, and weakens the faculty that should resist it: so it gets more ground, like the sea that gains from the land: whereas in good men, their

their fals do but discover their sins;  
then they search and winnow  
themselves, and so purge out their  
dross by repentance.

5. Truth is kept down as a pri-  
soner, when we remove not the im-  
pediments, which if they were ta-  
ken away, truth would rise and  
shew it self. Dust soile the writing,  
which otherwise is clear enough.  
Were the soul free from passions  
and perturbations (said *Seneca*)  
truth should be seen clearly, as many  
or a stone in clear water. Remove  
then those impediments. One is  
over much business, from which  
comes fear, care, and grief, all con-  
trary to truth. *Phil. 4. 6. Luk. 1. 74.*  
These perplexities do greatly inter-  
rupt our peace, and communion  
with God.

The *Israelites* could not hear-  
ken to *Moses* for the anguish of  
their hearts. *Martha* was troubled  
about many things. He that will  
be rich, pierceth himself thence  
with many sorrows.

Another

5.  
Impedi-  
ments of  
truth  
from  
coming  
forth.

Another is Recreation, with the joy that comes from them: voluptuousness of living checked the seed in the third ground: and thence comes the *wee in them that laugh now*. Remove carefully these impediments; which carry away even men of good meanings, sincerely with the track of vanity, not so much opposite to the truth, as forgetful of it.

6.

(6. Those hold the truth in marriage, who do not communicate it for the good of others: as idle and unfaithful Ministers, and common Christians who endeavour not to convert their brethren; Masters of families, who provide not the food of the soul (as did Abraham, Gen. 18. 19.) Patrons of livings who do not their part to bring faithful labourers into the vineyard; all that cloak or adulterate the truth which they should discover and rectifie; all Magistrates who wield not their authority for the truth, for restraining of sin, for punishing the doer, out

out of fear or negligence; whereas  
they should be diligent in their plav  
ces, to see the truth as liberty, and  
bring men into subjection to it; so  
far as may be. Rom. 10. 9. YET NO

7. It is a sin, not to profess the  
truth which you know, but to put the  
light under a bushel. With the  
mouth you should confess unto sal  
vation, as well as believe with the  
heart. But many, like those rulers,  
confess not, yet they should come  
into trouble or disgrace. They say a  
man may keep religion to himself,  
and be devout in secret, and so  
bring it to open view, wide hypo  
crite. No, you shall hereby rob  
God of his glory, and your selves of  
salvation: all must bear witness to  
the truth: if so grace cannot be con  
ceded, and so hide the truth, brings  
an imputation on it, as if something  
were amiss, whereof we are asha  
med.

Know then, in the inside is  
clean, so must the outside too.  
Leaves may be, where is no fruit.  
yet

5.

Gal. 4.  
10.  
1 King.  
21. 10.



yet, where smiting leaves will like  
 wife be so much in pietie will look  
 yellow, but so doth true gold too.  
 Be wise therefore, and zealous.  
 You have not such a father or master,  
 as of whom you need to be  
 ashamed, and would not stand with  
 on Time, it may be loss and hindrance  
 to you in the world, but know,  
 you must deny your selves,  
 and tenth hitherto hath been even  
 hated; and the more it appears the  
 greater is the hatred, because the  
 Object of hatred is greater, and  
 you know, because I tell you the  
 truth? Hast thou found me? O mine  
 enemy is he. All men shall hate you  
 for my Names sake. But I need not  
 say good words, whereby men are  
 profitable to men, you will be apt  
 to love us, and to be wrong us. Be-  
 cause, but the goodness, holiness,  
 and righteousness which is the pra-  
 ctise of religion, the world hateth,  
 and we must make account before-  
 hand to suffer for righteousness.  
 V. 14. on a murthered your selves I  
 Lasty,

Gal. 4.  
16.

1 King.  
21. 10.

Lastly, if God hath made known such a truth to us, whereby we must be judged, let us learn to expect happiness or misery, as we observe or neglect this truth. It is that law, which the great Governour of the world hath set for the creature, and so long as it keeps thereto, it is in a good condition: otherwise it will be deceived: by departing from the rule a man shall be a loser, even where he thought he should be a saver, or a gainer, as we see in *Jeroboam, Gideon, and Judas*. *Evil was designed*. In every sin there is an error, though not discerned presently, Eph. 4. 22. As the Image of God stands in truth and holiness, so the Image of Satan in deceit and lust that proceeds from it.

Use 4.

To expect happiness or misery, as we observe or neglect this truth.

**1 Tim. 2.**

14.

Many excuse men make for  
themselves: but they are easily  
seen away.

## S E C T. VI.

*So much revealed to all, as will  
leave them inexcusable.*

*Dott. 2.  
Enough  
revealed,  
to make  
us inexcusable.*

**A** Nother point issuing out of the former words is, that God hath revealed so much to every man, as will make him inexcusable. In the Book of Creation all may read, that God is: none but understands this language.

But most men are stubborn, and do not glorifie God according to their knowledge. Hereupon they are given up to vile affections, and a reprobate sense, that they cannot that nor help themselves, but sink deeper and deeper, as a man in quick-sands. So God is rightly excused, and all the world made inexcusable.

*Excuses  
of men  
taken away.*

*I.*

Many excuses men make for themselves: but they are easily taken away.

*I. Say some, we are ignorant  
of*

of God and his waies.

*Ans.* God hath manifested himself to all by the works of creation, as we have formerly proved, whereby a natural wit might conclude, If God be, and be so glorious, then must I fear, worship, and glorifie him as God, but this the natural man doth not: therefore he is inexcusable.

2. Others say, God requires more knowledge then we have of him.

*Ans.* He requires no more of a man, then either he doth know, or might have known. But some are willing to ignore, and bring a foolishness on themselves: have the means, and are ever learning, but never able to come to the knowledge of that truth: knowledge delights them not: their divers lusts drive out the word, &c.

3. Others say, We have no ability to do the things we know.

*Ans.* So far as the light goes, in so far there is ability in the Will and affections

Chap. 1.  
Sect. 1.

2.

2 Pet. 3.  
5.

Prov. 2.  
10.

3.

affections to follow that light.  
 What particular action in thy life  
 past, from which thou wast so hin-  
 dred, that thou canst say thou couldst  
 not do it? Or of what sin com-  
 mitted canst thou say, I could not  
 abstain from it? No, at thy death  
 thou wilt acknowledg thy self  
 guilty. Every man hath a free will  
 to do that, for the not doing of  
 which he is condemned. Because he  
 doth not what he might, God denies  
 him abilitie to believe and repent,  
 and so condemns him. Being pro-  
 voked to wrath, he is so overcome  
 as that he is not able to resist.  
 Others would be excused by  
 the corrupt inclination of their na-  
 ture, and strong lusts which they  
 are not able to resist.  
 Answer. It is not because you  
 cannot, but because you will not. It  
 is plain by this, Let some temporal  
 shame or punishment be set before  
 you, which you must immediately  
 undergo, you can refrain.  
 3. Your selves strengthen your original  
 sin

fin by frequency of act, and so bring upon your selves those strong inclinations to evil: as Varnish intends colours; and makes them more bright: and humours being accustomed to a place, were ready to break forth there.

By your forwardness you have deserved, that God should give you up to the strength of sin: and therefore still you are inexcusable.

Others by the fault on their temptations, company, business, or such like, blocking but Conscience within can draw us to outward sins. Satan put evil into Adam's heart; but Adam's heart was opened to receive the evil, or else Satan could not have done it: Why did Satan fill thy heart? Act.

3. 3. It may be, thou ledest thy self into temptation, as Ahaziah by marrying the daughter of Ahab, 2 King. 8. 27. and then how shouldst thou be excused by company or any such occasions?

6. Others

5.  
Others  
Excuses

6.

6. Others say they want the means to do well.

*Ans.* This may be, because you received not benefit by the means you had, as you might have done. Talents not well used shall be taken away. Parents or Masters do justly take away the right, wherof the children or servants made no good use, but fell to play instead of working.

Other  
Excuses.

When none of these Excuses will serve the turn, men fall to denying the fact, and say they are not guilty of a thousand sins, of which indeed they are guilty, as Mat. 1. 6. But neither will this serve the turn: the Lord taketh notice of every derision v. 14. Then they *slight the fault*, as a small sin, or (if not) done of infirmities.

But first, a sin small in it self may become great by the circumstances, v. c. if it be done against light of conscience, and with deliberation, and against the command of God, as we see in *Adam* and *Saul*.

*Said.* And there is the same reason of sinfulness in the smallest sin, as in the greatest. He that is unfaithful in the least, will not be faithful in much. And true grace abhors every sin: there is a natural Antipathy, as between us and every toad: a Pigeon will not meddle with any feather of an Hawk. Finally, small sin makes way for greater, as playing at small games makes us afterward to play at greater.

Secondly, for the excuse of infirmity: it will be admitted if thou watch, resist, endeavor, use the means to be rid of thy sin: otherwise not. It is not infirmity, if thou adventure into wicked company and occasions. Yea, if thou hast not fasted and prayed against thy sin: some kinde of devils goe not out but by fasting and prayer.

Oh but I am sorry I so sinned.

*Ans.* 1. That may be only for the effect of sin, not the evil of it: the blackness of the coal, not the burning.

2. Thy



2. Thy sorrow must be proportionable to thy sin, and effectual to work a thorow change in thee for time to come. One of thy neighbors will not think thee sorry for doing him an injurie, if thou continuest to do it again and again.

Use 1.  
To justify  
God,  
and  
blame  
our  
selves.

Putting away therefore all excuses, let us lay the blame where it is, and justify God who hath revealed enough to us, that we are inexcusable, both in respect of *Adams* sin, and of our present condition by actual sins. Let God be true, and every man a liar. They that have only the law of nature, and break it, shall therefore be condemned, *Rom. 2. 12*. Others for breaking that law, and the law of *Moses*, *Heb. 10. 28*. And evil Christians for breaking the law of the Gospel. They did not what they were able to do, and so are condemned. God gives light, and offers grace, but they lay blocks in their own way: from which the peculiar love of God delivereth the faithful. Still he

he keeps it in his own power, to draw whom he will, that they shall believe and repent effectually.

Therefore give glory to God, for his patience and long-suffering, and take shame to your selves, be humbled for sin, see how you have nothing to say for your selves, and so come to Christ: *All are under sin, and shut up under sin*, that all might look to the promise made in Christ, Rom. 3. and Gal. 3. 22. You are wholly inexcusable, your mouthes stopped every way, neither have you any evasion or way to escape, sorrow stands round about you; therefore be afflicted, and see your necessitie of coming to Christ, Jam. 3. *Afflict your selves*: and ask as those did, *What shall we do to be saved?* Act. 2. 37. Naturally we are loth to go out of our Sodom, and cleave to sin as to our Center, still departing, and yet loth to depart: as *Joab*, we flee not to the horns of the Altar, till we see no way to escape vengeance: if we can

Use.

Ff

finde

finde any root of nature to grow by, we care not for Christ: threatnings move us not, no more then the *Egyptians*, when their first-born should be slain. Be convinced therefore of your sin and danger, and get the Holy Ghost to remove all those excuses for you. A due apprehension of danger would quickly drive you to Christ. When a man hath a cord let down to him into the Sea, you need not bid him hold fast.

One thing that keeps men in their old condition, is in consideration: they know, but reflect not on their knowledg, especially to look through this great business, and weigh every circumstance, their sin, their danger, the wrath of God which is a consuming fire, their immortal soul, the eternitie which is in another place and estate, and the little time they have to live here; which if they were well laid together, their hearts might be converted and healed, *Dent. 29. 2, 3, 4.*

Another is some lust, of credit, profit,

profit, or pleasure, with which they are loth to part, and yet they are very *snarles of the devil* to hold them in a cursed condition, 2 Tim. 2. 25. God must undo the false reasoning, on which the lust is founded, v. c. that he may live well enough without so much wealth, or praise of men, and the best way to be happy, is, to serve God with a perfect heart; which when it is once done, the thing he magnified before, will be nothing unto him: Especially when God hath shewed him *the better and endring substance*, Heb. 10. 34.

Now *Paul* will reckon all but dung and dross. Consider, and loose these Anchors that lie under water, fastning you in your natural condition. Put not the evil day far from you. Think death may be nearer then you are aware. Adventure not your souls on uncertainties. You have an hundred fine dishes to feed upon: but one of them hath poison in it: fear all therefore, and

Ff 2

for-

forbear, or take the Antidote of the Gospel. Know, if the good man of the house knew not at what time the thief would come, he would have an eye to him: and, if you watch not, Christ will come at a time when you think not: and then to repent, will be out of self-love only; not is it in thine own power, either for time or grace.

# SECT. 7.

*Of Fasting, sin, wrath, zeal, and Gods jealousy.*

Preached  
at the  
Fast, July  
2. 1625.

**F**ASTING is a necessary dutie, not arbitrary, such as we may do or leave undone; being commanded in Joel 2. 15. and Esa. 22. 13, 13. And it is nothing but the sanctifying or setting apart of a day for humiliation, reconciliation, and reformation. See Levit. 23. 27. and Neh. 9. 38. Failings in it are, either to rest in the work done, where the garment is rent, not the heart, the soul

soul not afflicted, as Lev. 23. 29. Joel, 2. 13. or to think a day is enough, like bull-rushes which hang downward in a storm, Esa. 58. 5. or else to make no reformation of life, not breaking the bands of sin, v. 6. and so, not God is sought, but *corn and wine*, and deliverance from present judgments, which the beasts also can seek and *howl* for, Hos. 7. 14.

Beware therefore. There is a two-fold performance of holy duties. One, when the work is done as a task, and as by servants for eye-service: The other, when the heart is wrought upon in the duty. God regards not the words of a prayer, but how the affections are composed to fear him, to renew repentance, to bring the heart into frame: as your selves also care not for a complementary servant.

Text.

Now to the text in Num. 25. 10. 11. formerly was set down the sin of *Israel* in committing whordom and idolatry, and Gods wrath for

it, declared by sending the plague. The text tells of the remedy, and how this wrath was turned away, namely, by the zeal of Phineas: thus the lord consumed them not in his jealousy, and God himself gives testimony of it to Moses: *God spake unto Moses, saying, Phineas the son of Eleazar &c.*

Divers points may here be observed.

*Doct. 1.*  
God only  
doth  
good and  
evil.

1. That God onely doth good and evil, to a Nation, Church, or any particular person. His wrath brought the plague on this people, and the turning away of his wrath healed them again. It was not corruption of the aire that brought it, nor the clearing of it with frost and winde that turned it away: No, the Lord wounds, and the Lord heales: the plague is a sword in the hand of Gods Angel, who draws it out, and puts it into his sheath again, at his Masters appointment. So of warr: when enemies come like Bees upon a land, the Lord hisseth

hither for them. And of famine, when the land eates up the Inhabitants, it is God that makes heaven as brass, and earth as iron. And of death, which follows those judgments; the Lord takes this prerogative to himselfe, Psal. 68. 10. *to the Lord belong the issues from death.*

A point which all confesse in general, and in words, but deny in their deeds. If you think indeed, that the Lord doth good and evil, why do you not fear and obey him, and care to please him, in all things? What means the bleating of the sheep, and lowing of the oxen? so much sin, and in such an high degree, and frequency? Or why do ye turn religion into formalitie, and account it a weariness, and take in holy duties by the way, more to stop the mouth of naturall conscience, then for any delight you have in them? Or why do ye not depend on God alone, and seek to him in all calamities and dangers? You say

F f 4

you

This point not believed: convictions.

1.

2.



you trust in him alone: but why then are you not content with him, and denie your selves in your profit, credit, and pleasure, as 1 Tim. 4. 10. and 2. 1, 12. or why do ye not relie on God in exigents, when worldly helps and friends are taken away? as did *Esther, Daniel, Asa*, others: why do ye go aside, and decline the blow, though with the breach of a good conscience?

4.

Gen. 17.  
1.

Finally, if you think indeed that God only is able to do Good and Evil; how is it that you do not *walk perfectly with him*, but serve him by halves, and by fits, till some cross meet you, or some advantage be offered, for which you will step out of the way? is this, to think the Lord Almighty, or All-sufficient? or do we thus wait upon Princes?

Reasons  
of the  
point.

I.

For the truth of the point: namely, that God alone can do Good and Evil: it appeareth thus:

1. If the creatures could do good or evil, God were not God, and  
you

you might be absolved from worshipping him: for we regard or neglect every creature, more or less, as it is more or less able to do us hurt or good. God only is to be worshipped: therefore God only hath power to do good or hurt.

2. If the creature could do this, it might challenge part in the Deitie, and should be God. *Is there any evil in the City, which the Lord hath not done?* Amos 3.6.

2.

Through the whole course of our life we take not the least step to prosperitie or adversitie, but the Lord guideth those our steps. *In his hands are all our waies*, Dan. 5. 23. And therefore he is called *the God of all comfort*: so that no Creature is able to joyn with him in giving the least comfort, 2 Cor. 1. 3.

*Objeſt.* Experience shows, that wisdom, riches, and friends, do help us, and the want of them doth hurt.

Objections answered.

*Anſw.* 1. Not they do any thing, but God by them, they are

all at his command and disposal.

2. It is he that puts vertue into them: as, not the water, but the heat of it warms the hand: not the wine cures, but the medicine taken in the wine. The creature then neither wounds nor heals, but God by the creature.

*Objct.* Its power is natural, bred with it, and not separated from it.

*Ans.* True, but it cannot put forth that strength, till God set it on work: we live not by bread onely, but by the Word and blessing of God. Nor can it hurt, till he command, no more then the sharpest Ax can cut without the hand of the Workman. Therefore sometime men are cheared, sometime not. In abundance sometime is no contentment, but a meer shell or husk. On the other side, even in persecution is comfort enough to be had. Only in God lyeth the power of the creature, and our glorying, Ps. 62. 10, 11. Jer. 17. 22, 23. and *Labour*

Labour then to see God in his greatness : which would draw all your thoughts and affections to him, and the want of which will carry you to the creature, and danger of idolatry, Col. 3. 5. *covetousness which is idolatry*. Idolatry is, not onely to make the creature God, as the Pagans did, but to attribute to the Creature what is proper to God, faith, joy, comfort and safety. We advance it in our opinions of it, and our affections follow our opinions : so that the heart is secretly stolen from God, as the heart of *Israel* after *Abalom*. When our mountain is made strong, we say we shall never be moved. And so we clip the Lords Prerogative Royal, who creates peace, and commands comforts. Did we believe this, we would not be so taken up in seeking wealth and outward excellencies, but onely grace and the favor of God : we would *buy as if we bought not*, &c. *Miserendured as seeing him that*

Use. I.  
To labour to see God in his greatness

Heb. 11.  
27.

*is invisible.* What is a torch or candle to the sun? And for the creatures, they are to be used with a subordinate affection: still have an eye to God the fountain, when you take up water: account all without God but broken cisterns that will hold no water: and, in him are living waters, even comforts of a better nature: Lastly, when they have no water, God is a fountain which is never drawn dry.

*Use 2.*  
To look  
to God  
in all  
our busi-  
ness.

And in every business look up to God, who onely doth good and evil. Your main business is ever in heaven. The swaying of the balance this way or that way is from the Lord.

He that prevails with God, shall likewise prevail with men. Whatsoever is done on earth, is first done in heaven.

First therefore turn to the Lord, and cleanse the land of sin: then shall means be able to do us good, armies, navies, policies, &c.

*Use 3.*

To conclude: set faith and the spirit

spirit on work to judg of these things, which will tell God doth all, and it matters not what the creature is: from heaven is good tydings still: God is All-sufficient, therefore fear nothing. But sense and carnal reason (like the wicked Spies) tell of Giants and walls reaching up to heaven, and bring an evil report upon the promises of God, and all his proceedings with us. A main difference between a Believer and another.

This of the first point: Gods wrath doth us all the hurt we feel.

2. It is sin that causeth wrath. Sin and wrath are inseparable: like *Jehoram's* messenger, whom the Master followed close at the heeles, 2 Kings. 6. 32. He that will keep out Gods anger, must keep out sin.

*Doct. 2.*  
Sin causeth wrath

True: the poison of sin appears not at the first: but as diseases must have a time of ripening, so must sin: by degrees it comes to perfection, Jam. 1. 14, 15. It was after some space of time,

Rom. 2.  
5.

time, that wrath came upon *Pharaoh, Ahab, and Judas*. There is a *treasure of wrath*, to which the Lord is still adding, for a time it lyes still, and in time is expended. If you sow to the flesh, the seed must lye covered a time, then it ripens, at length comes reaping. The damnation of wicked men *sleepeth not*, 1 Pet. 2. 3. *Your sin will finde you out* Num. 32. 23. *Evil (as a blood-hound) shall hunt the violent man to overthrow him*, Psal. 140. 11. When we think our selves safest, it destroyes us suddenliest.

Sin is like the vapors, which are drawn up into the middle region insensibly, but come down in a storm. *David's sin was secret*, but his punishment open, 2 Sam. 12. 12. We may think our sin small, because it is past a great while since (as through the weakness of our sight we think a great body little, when we are past a mile or two from it;) but in it self and unto God it is the same sin still, and shall have the same punishment.

*Object.*

**Object.** Who then shall be saved?

**Ans<sup>w</sup>.** All sin not alike. Pearls and Pibbles may both fall into the mire, but one is a Pearl, the other a Pibble, God spareth his that be godly, *as a father spareth the son* in whom he delighteth: but evil men who are the servants of sin, he turneth out of doors.

Mal. 3.  
17.

**Use.**  
To see  
sin in its  
effects.

If then you cannot see sin in it self, see it in the effects, and as it is attended by the wrath of God, whereof *who knoweth the power?* Pl. 90:11. And as the Lord shews the riches of his mercy in saving the godly; so also he shews the transcendent greatness of his wrath upon the wicked, in executing his displeasure, Rom. 9.22.

So great and terrible is it, that if God lay his hand on the soul but the least glimpse of his wrath, it will amaze and confound the stoutest hearted of you all, as when he would not answer Saul, when *Saul* changed himself, &c.

True,



True, you never felt it so terrible: But if God mingle the least trouble *some thought* with his *wrath*, this dreadful apprehension will be as the hand-writing to *Belsazzar*, to take away life and all comfort, Dan. 5. Know, that your sin remains on Record: though committed long ago, yet if your pardon be not sued out, at last it will meet with you, as with *Joab*, *Shimei*, and *Saul* wronging the *Gibeonites*. You feeling nothing yet, but at length God will strike once for all: when he begins, he will also make an end, 1 Sam. 3: 12. As when one that is seldom sick, is seized upon by sickness, he is as one left by the Physicians, there remains nothing but death.

How to  
meet  
God, and  
prevent  
wrath.

I.

In time therefore meet the Lord, and prevent further judgment, Amos 4: 12. with Numb. 16: 46. And first, this stands in humiliation, without which none will go unto God, no not when we preach reconciliation in the Gospel. It is humili-

humiliation for, and apprehension of the wrath of God, that stirs up mens hearts to get out of the bondage of sin. When the Prodigal had nothing left but husks, he resolved to go home to his father.

Secondly, meet the Lord by reformation, even of smaller sins as well as greater. Whatever the thing be, which God commands, thy not doing of it, is *disobedience*, yea *stubbornesse and rebellion*: as *Sauls* sparing the *Amalekites*, and *Adams* eating of the tree: did not God say, *Thou shalt not eat of it*? Yea, it is *idolatry*, you set up another god, when you cease to follow the Lord.

True, good men also fail: But they ever endeavour to do the Will of God, never cast away the weapons, have continual war with *Amalek*, no peace with sin, the spring of grace works out every unclean thing that is cast into it, as a pond or pit of water will not; wicked men sit idle, and are secure, though the

2.

1 Sam.

15.23.

the guilt and power of sin be upon their souls, and excuse themselves with the smallness of it: yet not one jot of the law shall perish, respect must be had to every commandment, else it would be a prejudice to Gods wisdom, he should command something which we might slight.

This of the second point: Sin causeth wrath.

*Doct. 3.*

Zeal  
turns  
away  
wrath.

3. Zeal turns away wrath: as here in *Phineas*: and in *Eliab*, 1 King. 19. 14. And it further appears by the contrary: like-warmness is that which brings on wrath, Rev. 2. 4, 5. and 3. 16. Not only the great sins of the land are causes of Gods wrath, but even the coldness of them that are otherwise good. Now zeal is nothing else but the intention of all holy affections and actions. *Phineas* not only did the thing, but his heart burned within him with zeal for God.

Zeal  
what it  
is.

Three  
things in  
it.

In zeal therefore is,

1. A stirring up of affection.

2. For

2. For the Lord: it must be holy, and not for by-respects, which make a great deal of heat in the world,

3. Not only intention of affections, but of action, as here *Phineas* was zealous *among them*, even in the fight of *Israel*. It is only action that glorifies God, benefits men, and stands on our reckoning.

Why then do we discourage zeal, and cry down all religion under the name of preciseness; so wounding God through the sides of men? and making his servants follow their Master afar off, as if they were half ashamed of his service, and of wearing his Liverie? whereas such should rather be nourished and cherished: for religion and zeal are the very Pillars of Church and Common-wealth, the Rescues that deliver the City; the Lord holds up such men, and the world for their sakes; the heap of chaffe is preserved from burning, for some wheat that is mixed therewith:

Use 1.  
Not to discourage those that be zealous.

with: after winnowing the chaffe  
shall be set on fire.

The world may cast out these  
men, as the Sea doth Pearls, among  
mire and dirt: but they are Pearls  
notwithstanding, excelling other  
men as much as jewels do common  
stones, or as roses do bryars. For  
helping the State, *Eliás* was called  
*the Chariot of Israel*, and the horse-  
men thereof. Whosoever then  
wrongeth such men, they cut off the  
hair from *Sampsons* head, wherein  
the strength of the Nation or City  
consisteth. And the more such locks  
grow, the more strength a Kingdom  
hath.

1 King.

2.

Use 2.  
Convi-  
ctions of  
our want  
of zeal.

I.

3. If it be zeal that turns away  
the Lords wrath, then where is the  
zeal that should be among us? How  
is it, that we have a form of religi-  
on without the power and life of  
it? Knowledge we have as the wa-  
ters in the Sea, but no salt, no zeal  
to season our knowledg. We have  
the light of the former times, but  
not their heat. We observe reli-

gious

gious duties, but make them meer formalities : as if such an outside could divert wrath.

Or if we have any zeal for God, why are we no more earnest for God, why are we no more earnest for good works, nor fervent in spirit, serving the Lord ? Rom. 12. 11. Tit. 2. 14. or why are we no more earnest against sin, hating it, and vexed at the unclean conversation of the wicked ? Hatred is a constant affection, and carried against whole kindes, and seeks the utter destruction of the thing hated. But so deal not many with their sins : especially in the intention of this affection, which were true zeal.

Or if we be zealous for God, where is our courage and forwardness for the truth ? Why are we so fearful and shie of doing the thing that otherwise we think meet to be done ?

True, a man may be too bold : that is, if his boldness be not well regulated

2.

3.

regulated, and the cause of God require it not. And discretion must be used; but not to abate our diligence, but only to guide us in our work. One grace crosseth not another.

4.

Lastly, where is our zeal for the Church, and our bowels of compassion to lament over its condition, as *Eli* when he heard the Ark was taken? how is it, that our Gallants care not how things go in the Church, and so bring upon themselves the curse of those who do the work of the Lord negligently?

Zech. 12.  
6.

Know, that zeal for the Church (shewed in labour, cost, and prayers for it) is acceptable to God, even when he is angry with her. He loves her still, and will deliver, and confound the enemies. But, if you do not your part, you lose your glory, and are guilty of negligence, which will bring a curse upon you.

*Quest.* What would you have us to do for the Church?

*Ans.*

*Ans.* For the Churches abroad, seek their safety and preservation, and the propagation of religion among them, with all care and intention, as you shall see occasions and circumstances to require. For the Church at home: still when the Lord begins to make a breach upon us, stand up in the gap, as Ezek. 12. 30. This he expects, and observeth who is idle, who zealous, who speaks, who doth any thing, to what end, and with what heart, as Mat. 3. 10.

First therefore, as *Phineas*, execute judgment in punishing whoredom, idolatry, and injustice: and know, the Lord regards not so much what the particular sins of a Nation or Church are, as what is the behaviour and carriage of the State toward them.

Secondly, contend for the faith once delivered to the Saints: as the Adversaries do for the contrary. Is it not your precious faith? and was it not delivered to you, that it might

Three things to be done for the Church at home

I.

3.  
Jude. 3.



might be kept? or do you think Christ will come again from heaven to deliver it? And, seeing it is the common saluation, should not every one look to it, and maintain his right? Finally, an error in faith is worse then any error in practise, and leads men directly unto destruction, as the *Syrians* to *Samaria*.

3.

Hof. 4. 6.  
Act 20.  
18.

Thirdly, endeavor to set up a learned Ministry in the Church: without which the people perish, even the flock that is purchased with the blood of Christ. We are the Vines that bear the grapes: but you are the Elmes that must hold up the Vines. We are the Shepheards to defend the flock: but it must be your care, to see that every flock have a Shepheard, and every candle-stick a candle to give light: still keeping out the dogs that would devour. Minde this therefore, and do it zealously.

Doct. 4.  
If we be  
not zealous,  
Gods  
jealousie  
grows  
hotter.

This of the third point: zeal turns away wrath.

4. If we be not zealous, Gods  
jealousie

jealousie grows hotter. He loseth the affection of his people, and so sends the tokens of his jealousie; and if his messengers receive not an answer, they will stay the longer: that is, if you humble not your selves, turn from your evil waies, and become zealous for his sake. These emplasters will stick on till the sore be healed: Esa. 9. 12, 17. God is ingaged in a quarrel against you, and will go on till he hath brought it to an issue.

Up therefore, and stand in the gap. When the sea hath made a breach into the land, you will make up the breach as soon as you can, to prevent further inundation. Do here likewise. A few may stand in a gap, and stop it: one *Phineas* doth it in this place. Be zealous therefore every one against his own sins, and the sins of others: and strive with God by prayer: which are the two chiefe means to stand in the gap, and to appease the jealousie of God.

*Use.*

Be zealous, and stand in the gap.

Gg

5. The

*Dott. 5.*  
Jealousie  
proceeds  
to utter  
destruction.

*Use.*

5. The effect of Gods jealousie for most part is, to proceed to utter destruction. If *Phineas* had not done thus zealously, the Lord had consumed his people in his jealousie. The axe is laid to the root of the trees, &c. Be not secure therefore, but fear. Security is like a Calme before an earthquake. *Lais* was a secure people, and thereby easily surprised. There is a fear that puts us upon wrong means (as when *Jeroboam* set up the calves, lest *Israel* should return to the Kingdom of *David*) and such fear would be our ruine, as his. The fear I commend to you, is that which sets you on work to use good means, v. e. when *David* in his distress encouraged himself in the Lord his God, 1 Sam. 30. 6. Stick to the Lord and he will stick to you; For sake him and he will forsake you. 1 Chron. 15. 2.

**Ser. 80**

**Sanctification must needs follow justification.**

**A**fter humiliation, when men are brought to Christ, and justified, it must needs be, that they live not to themselves, but unto him that dyed for them, and know no man nor thing after the flesh, that is, for outward respects, but spiritually, and every way become new creatures: **Cor. 5. 17.** *If any man be in Christ he is a new creature.* Sanctification must needs follow justification. These two are inseparable.

Now Sanctification two wayes riseth out of justification:

**1.** By the work of the Spirit, which we receive together with Christ, **Gal. 4. 6.** and **3. 2.** **Rom. 8. 9.** **10. 11, 12, 13.** and **6. 3, 4.** Ministers invite men to come in unto Christ, and partake of the marriage supper

**Gg 2**

but

This Text  
is the  
ground  
of these  
Sermons.  
**Doct. 1.**  
Justifica-  
tion and  
sanctifi-  
cation  
are inse-  
parable.

but unless the Spirit of Christ call too, it will be all in vain.

The conversion of men is as hard a thing, as to turn the course of nature. Rewards and punishments proposed may turn their actions: but to turn the inclinations of their heart, is proper to God only. *By the Spirit of the Lord we are changed into the Image of God from glory to glory, 2 Cor. 3. 18.* By him onely the dispositions to sin (which were most strong) are taken away, and dispositions toward God and holiness wrought in the heart, against all carnal reasons and temptations whatsoever. Wonderful: yet given to them that are ingrafted into Christ: namely, by his Spirit shed abroad in their hearts.

2. By certain actions wrought in the minde and heart of one that is now in Christ, v.

1. The understanding seeth there is great reason for it: *If Christ justify me, and free me from my sins, it is good reason that I should*

should serve him: he is no tyrannous King, as I conceived of him formerly, but gentle and loving, and will govern me for my wealth: therefore reason requires, that I suffer him to rule over me.

Thus *the Spirit convinceth of sin* (in our selves) *and of righteousness* (in and by Christ) *and of judgment*, or subjection unto Christ, Joh. 16. 8. He perswades a man, that there is reason for such subjection.

2. The affections are wrought to love Christ, and marry with him, and cleave unto him, as the only worthy Bridegroom, who can take off our debts and dangers; and beside, is most beautiful and lovely: so the soul which before magnified it self (like a coy and curious Virgin that thinks no man good enough for her) now becomes a loving and loyal spouse, which will be altogether and only for Christ her husband, Joh. 14. 21. *to him that loves me, I will manifest my self: by which manifestation the*

love is continued and increased.

3. Self-love is sanctified. The Holy Ghost perswades a man it is best for himself, to take Christ (as the City of refuge, where he may escape) and to serve Christ, whose holy waies are propounded as pleasant and profitable things: and so the heart turns unto them.

4. In a man justified is bred an holy ingenuity, which makes him ashamed to joyn Christ with any sin. *What fruit in those things, whereof ye are now ashamed?* Rom. 6. 21. Is it not unreasonable, that Christ should do, and suffer so much for me, and I still serve my lusts? *How can I do this wickedness, and sin against God?* Gen. 39. 9.

5. There is also bred in him a nobleness of spirit, to maintain the dignity of the person he sustaineth: that he thinks not the courses he lived in before, to be suitable to his present condition: but will be holy, as he that called him, is holy, 1 Pet. 1. 14: And he reasoneth as Nehemiah

*miah* did, Should such a man as I flee? Should such a man as I do this or this?

6. A strong impression is made on his soul, that he cleaves unto Christ as iron to the Load-stone: and he will set himself in the waies of God, though it be but to give satisfaction to the desires of his soul. *Elishah*, being called, could not but follow *Eliab*, *Rush*, *Naomi*, the Apostles Christ.

This is the instinct of holy nature in one justified, toward Christ and the waies of sanctification, seeing there is no other way to satisfie himself.

Next let us see the Reasons hereof:

1. As none could be condemned by the first *Adam*, except he be born of the first *Adam*, so none can be saved by the second *Adam*, unless he be born of the second *Adam*: Joh. 1. 12, 13, and 3. 5. When the Lord covenanteth mercy, he promiseth also to make them new

Reason.  
1.



creatures, and write his law in their inward parts : Jer. 31.33.

2. 2. *It is the will of God*, that they who are justified, should be also sanctified, 1 Thess. 4. 3, 7.

3. 3. It is the end of our ingrafting into Christ, that we should be conformed to his death and resurrection, dying to sin, and living unto God : Rom. 6. 4, 5. Not a simple ingrafting : but to this end.

4. And, the end of Christs coming was not onely to save men, but to make them a *peculiar people, zealous of good works*, Tit. 2. 14.

5. Lastly, to whomsoever Christ is a Priest to save them, he is also a Prophet and a King; they must take his counsel in all things, and be obedient to him,

As a Priest, he reconciles God to us : by the other two Offices he reconciles us to God. And the same faith that justifieth, doth also *purifie the heart*, Act. 15. 9. The blood of Christ not onely covers, but heals : and takes away not onely the

the guilt of sin, but the power of sin: Heb. 9. 14. The Gospel not onely offers Christ, but cleanseth Joh. 15. 3. Psal. 119. 9. He that is the Spirit of Adoption, is also the Spirit of Sanctification. Baptism takes away both the guilt and the filth of sin: &c.

Now if justification and sanctification be inseparable, intreat the Lord that having given you the first, he wil not deny you the second. By the promise and covenant you have good encouragment so to pray: being both promised. And the Covenant is sealed in the Sacrament of the Supper, whereof you are oft partakers. The contents of it are, both to wash you from the guilt of your sins, and to put a new Spirit within you. Each of these confirmed by an oath, Heb. 6. 13. and Luk. 1. 73. Not onely your sins shall be forgiven you, but you shall draw vertue from Christ. Believe, and lay claime to these promises of Sanctification. Where God hath a

G g 5

month

Use 1.

Pray that  
seeing  
God  
hath  
justified  
us, he  
would  
also  
sanctify  
us.  
Encour-  
agements

mouth to speak, let your faith have an ear to hear, and an hand to take. Press on him, as the woman of *Canaan*: it is the way to speed. Wrestle as *Jacob*, and you shall prevail.

It is an hard task, to get the great change of the New creature: but give not over, you shall make requests according to Gods Will; and then it is impossible he should deny them. Only this: desire grace for the beauty of it, and that you may glorifie God by it: not in a carnal manner, because you see you cannot be saved without it: And then know, that Christ is both able and willing to give sanctification.

He that being on earth pitieth the diseases of mens bodies, doth now in heaven much more pity the diseases of their souls. He that rebuked the fevers, can and will rebuke your sinful lusts, and say, Be whole. Yea, though it be an old last, an issue of many years, which

all other means are not able to cure in you. God hath sworn it; and therefore it shall be done. Pray therefore; The rather, because the *New Creature* is a matter of great importance to us, to know the Gospel is true, our resurrection certain, a better life reserved: All sealed up, if we have received the Spirit: this is our earnest, and anointing, and the greatest of all miracles, confirming and establishing our faith in God: and the only thing we should pray for, to know by experiment in our selves, Eph. 1. 19. Phil. 3. 10.

Motives.

2 Cor. 1.  
23.

Go then to God for it, and be not discouraged as many, who when they hear they must be new men in all things, conceit they shall never be able to reach it, and so are kept off from religious courses.

Only, as lusts grow strong at any time, and any breach is made between Christ and you, renew your Covenant with him (as did *Jonathan* and *David*): get nearer to him,

him, recover communion with him, and that will strengthen your souls, as a feast of fat things, Esa. 25. 6. Of Christ at first you received the Spirit, and of him you shall still regain the strength that is wanting.

Use 2.  
Set sanctification as high in our esteem as justification.  
Deut. 30. 6.  
Esa. 54. 13.

2. In that justification and sanctification are thus put together, be stirred up to prize sanctification at the same rate as justification: reckon it a priviledg, and not (as many) a bondage: esteem it one of the great things promised to Gods people, to have your *hearts circumcised*, and to be *taught of God*. Indeed nothing in the world is so precious as grace, whereby we are made new creatures. Lusts are highly prized by many: but, as much as health exceeds sickness, or cleanness impurity, so much, and much more doth the New man excel the old. Yea, look upon all worldly excellencies, riches, pleasures, learning and knowledge, the *New Creature* goes beyond them all: as putting us into the

the same condition that *Adam* had in innocency, which all think to be an happiness.

All had been nothing to *Adam* without grace: as what are Pallaces and goodly matters to a sickly man? With the Image of God on us, though out of Paradise, we are happy men and women: and the reason is, because now we have communion with God, which when *Adam* lost, he trembled and hid himself. So that grace is mans proper excellency: and therefore most worthy the seeking.

*Object.* We feel no such things: What? more sweetness then *Adam* had in Paradise?

*Ans.* 1. The outward senses perceive not spiritual priviledges: but the *New creature* hath a new life, and the new life hath new senses in it, even a quick apprehension of the benefits of Christs passion, of joy in the holy Ghost, peace of conscience, &c.

The time is not yet come, to have abundant

1 Joh. 3.

2.

Eccles.

10. 9.

1 Tim. 4.

8.

Use. 3.

Take  
heed of  
challeng-  
ing Justifi-  
cation  
without  
Sanctifi-  
cation.

abundant sense of our true happiness. *We are the sons of God, but it appears not what we shall be.* At the end of the battel honors are conferred, and the valiant man discerned from the coward. God doth not yet rule the world, as he will do. In present *Error comes from the face of the Ruler*: servants ride on horse-back, and Princes go on foot. Be content for a while: there will be an alteration.

3. Though holiness be reward enough to it self, yet even in this life a man shall not fare the worse in outward things for his holiness, but, according to the evenness of his walking with God, he shall be more or less blessed in wife, children, wealth, credit, cheerfulness of spirit, every thing: because godliness *hath the promise of the life that now is*: and can make a little to you instead of a great deal.

4. If Justification and Sanctification be inseparable, then take heed of challenging the one without the other.

other. Think not you are in Christ, if you have not the New Creature, The sentence and judgment of the Gospel is peremptory on both sides: of Justification thus, *He that believeth not shall be damned*: of Sanctification thus, *Except a man be born again of the Spirit, he cannot enter into the Kingdom of God.* At death thou wilt have nothing to say for thy self, but this, I am in Christ: yet how will this be, unless thou be a new creature? no, thou art condemned already: Christ found all the world in a state of condemnation: and if thou be not in him, thou art in the same estate. Thou hast disjoyned the things which the Word hath joyned together. Thou dividest Christ, takest one halfe, and leavest another: wilt have him for a Saviour, but not for a King nor a Prophet. And thou mistakest the sum of his doctrine, which is, *Repent and believe the Gospel*: *Mat. 24. 17. Act. 16. 31.* *Thou*

Mark. 16.  
16.

Joh. 3. 3,  
5.

vers. 18.

Mark. 1.  
15.



Thou art therefore but a Temporary, which is outwardly ingrafted into Christ, but partakest not of the fatness of the root. Or thou puttest stones together for building toward heaven, but without cement: neither art thou a *living stone*, to have communion with Christ the head, and get influence of blood and spirits from him, but onely addest externally.

Signs of  
a new  
Crea-  
ture.

*Object.* How then shall I know I am a new creature? may some say.

*Ans.* Motions are denominated from the terms they tend to. When a thing is a little white, though it be not perfectly white, we say it is white. Be not discouraged therefore, but examine and endeavour:

I.

1. Dost thou feel a change wrought in thee, and the inclination of thy soul turned another way? as at conversion a man may finde, and be assured: the good he hated, he now loveth: the duty that was tedious,

is now delightful : he is turned from darkness to light, and from the power of Satan to God, Act. 26. 18. In every thing there is an alteration. He sails to a quite contrary point of the compass, as he that goes from East to West.

2. Look to the universality of thy change : Art thou made all new ? a new creature ? In things that consist in order, you must have the whole, or none at all : in musick every thing must be set aright, or else the harmony is dissolved : and beauty stands in a conformity of all the parts. So in the soul, God works not his works by halves : no man ever had an heart half new, and half old : no, though his work is not yet ripe, yet it is growing to full ripeness : and if any place in the heart or life be exempted, that still it remains old ( as the old covetousness in *Judas* ) such a one certainly is not yet a new creature. All the old leaven must be purged out. Not as though we could be without all sin :

sin : but we must allow none, have all, do our best to cleanse all away, and suffer none to keep possession. It is an ill sign, to take liberty in some things, and think to recompense it by a more strict care in other. All is naught, that is not done to God with the *whole heart*, Jer. 3. 10. The augmentation of a living creature is in all the parts: and so of the new creature.

3.

3. The new creature looks upon every thing with a new eye. It knows no man *after the flesh*, no not *Christ himself*, 2 Cor. 5. 16. Whether then dost thou see more odiousness in sin then ever heretofore, more excellency in grace, more vanity in the world, more loveliness in an holy man, more vileness in an evil man, and especially in thy self, whom thou accountest not perfected by the addition of wealth or any outward comforts, but by grace, and carest not to have the outward man perish, so that the inner man be daily renewed? Now thy

thy judgment is altered, thou lookest upon another self: and, thou lookest now upon God, not as a Judge, terrible, from whom thou wilt run away as *Adam*, or serve him only of necessity, but as a most beautiful object, in comparison of whom nothing in the world is to be desired: Men within the Covenant do *know the Lord*, namely after another fashion then before, Jer. 31.

34. When any sense or faculty is renewed by an infused quality, as the taste for instance, give a man meat and drink, and he will finde a new relish in it. So in spiritual things: the renewed soul relisheeth them, not as before. And every way after once the change is wrought, that you are new creatures, nothing is presented to you after the same manner as it was, but all is changed with you; there is a new heaven and a new earth.

4. As a thing is in being, so it is in working: acts and operations are stable to essence. If then thou be a new

Psal. 73.  
25.

Faculties  
known  
by the  
objects.

4.

1 Cor.  
4.20.

Mat. 23.

Jer. 3.4, 5.

New  
Creature  
what.

new creature, thou hast a new ability following the new frame of thy heart, to do the duties of new obedience. Thou wilt not rest in good purposes, and good meanings, but proceed to good courses and actions. For the Kingdom of God stands not *in word but in power.*

If the inside be clean; thou wilt also *make clean the outside*, and be in the shew and operation, as well as in the substance. It is not a good affirmative Argument, if the outside be good, the inside will be good also: but it is a good negative Argument, if the outside be not clean, the inside cannot be clean. How can he say he is a new creature, or hath new heart, who hath not given over his drinking, gaming, other sins?

### SECT. 9.

*The New Creature, what it is: further explicated.*

**T**O be a New creature, is nothing else but to have an heart

new

new-moulded : by the infusion of a new quality of grace and by the destruction of the old. In which description are three things to be a little opened.

I. The heart must be new-moulded : to set up the house again, which in *Adam* was turned upside down : and to bring order into the disordered faculties, that their face may look toward God, whereas before they looked toward the world, sin, and hell : therefore called *Turning to the Lord*. Where observe :

First, that it is not enough to have the actions of the soul changed, but the whole bent of the soul. It is one thing to do an act of Art, another to do it like an Artist. So is there great difference between doing an act of goodness, and having the actions of the soul well habited. And, if the frame of your souls be rightly altered, you will finde your selves ready to every good work, as in a conduit, do but turn the cock, there needs no forcing of the water out :

I.  
Souls  
bent  
changed :  
notes of  
it.  
*Aristot.*

2 Tim.  
2.21.

You

3. You will do it with facility and delight, when to others the commandments of God are grievous, and the yoke of Christ burthensome:

And you will do it handsomely (to use our common term) when others bungle at good works, and know not how to turn their hand unto them: as *the legs of the lame are not equal*, Prov. 26. 7. Every grace will have his peculiar property.

The duty shall be seemly before God, as well as before men: prayer with fervency, and delight in Gods mercy shewed with cheerfulness, &c. Another doth the same duties, but not with the same affections: all is out of a dead heart, and so they are but dead works.

4. Finally, you will do good constantly, as what a man doth naturally; the inclinations of nature being strong and ever growing in us: and this constant practise is a sign thy heart is changed.

Secondly,

Secondly, in this new frame is not only a bending of the soul to a contrary point, but it must all be changed, to be *holy in all manner of conversation*, as when you cast a thing into a new mould, not onely one part is altered, but all: And he that fails in one point, is *guilty of all*, Jam. 2. 10. with 1.26. It is a sure rule: what God requires of us in the Gospel, he gives us strength to perform. *Paul could do all things through Christ* that strengthened him.

1 Pet. 1.  
15.

Phil. 4.  
13.

Whether therefore is there such a general change in thee, or no? We say a thing is beautiful, when the frame of it is good, and with good order, no part to be admired above the rest. So of the frame and order of thy soul. *Saul* failed in one thing, and God cast him off: why? because the frame of his heart was not good: if he might, he would have done it again and again, an hundred times over. And *Balaam*, though in words he carried the matter



matter fairly, yet (as an Eagle) he still kept his eye on the prey: He loved the wages of unrighteousness. A dish that is bored through, is no dish (as we say in *Philosophy*) because it is of no use. And if there be some secret leak in the heart, harboring any sin (as did those men) it is nothing worth; thou deceivest thyself, thou art no New Creature. A viper is a small thing, but brings death with it: so will a small sin, if allowed in thee.

2

It must be done by infusion of a new quality of godliness.

1. A man must be cast into a new mould by *the infusion of a new quality of grace*: whereby he may be enabled to serve God with reverence and fear, Heb. 12.28. In all things that have action, there is a quality: fire that moves upward, hath the quality of heat in it: a tree that must bring good fruit, must first have a good quality: and in the New Creature, the quality that must set all on work, is faith and love, Gal. 5.6. and 6.15. compared together.

This

This is, when the humbled soul desireth Christ, and takes him as God offers him, not onely as a Saviour, but as a Lord; and not onely as a friend, but as an husband: this is properly faith. And it is not out of fear, but love: and that love is not onely for his wealth and Kingdom (as in harlots) but for the excellency of his person, which the *virgins do love*, Cant. 1. 2. And, not to take him in a good mood onely, but for ever, accounting Christ the greatest good, and sin the greatest evil.

Some think they are never humbled enough: but, if by thy humiliation thou hast gotten this faith and love, it sufficeth, in these two consisteth the *New Creature*, thou hast the thing it selfe, and therefore the preparation.

Another expression of the New Creature is in Eph. 4. 22, 23, 24. The *old man* stands properly in lusts, of the flesh and eye, and pride of life, whereby

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he

What  
know-  
ledg  
makes a  
New  
Creature

he makes account to be happy in this life. But where the understanding and judgment is rectified, to avoyd this error and deceit, and dissolve those lusts, and be filled with holy desires after spiritual things; this is the *new man*.

This knowledg then is not onely by mens teaching, but by the holy Ghost, and his revealing of holiness to the heart: without which a man may give twenty good reasons against sins and vanities, yet still follow after them, as much as any: 2 Cor. 3. 18.

The New Creature hath the glory of God revealed to him in the Word, which makes him have a love to it, and be transformed into his Image. He hath not onely sparks, but light all over the roome, and his darkeness is turned into light.

When Christ openeth the understanding, the Disciples know the Scriptures, Luk. 24. 45. And thus the image of God is renewed in  
truth

truth and knowledg.

Regard nothing else in comparison of this. Prayer, almes, coming to Church, all is nothing without this. Nothing but this

*availeth in Christ Jesus, Gal. 5. 15.*

Goe through all the duties of religion, you shall finde them nothing till you be made a New creature. Yea and Martyrdom, 1 Cor.

13. 1, 2, 3.

Nature may do much without the knowledg of the Gospel: as we see the earth brings grasse and baser flowers of it self. But as the earth must be tilled, to bring corn and fine flowers, so must nature: the New Creature comes from an immortal seed, sown in the heart by God himself: and this is all our comfort in the daies of our vanity: Our sun is ready to set, *but light is sown for the righteous*: Our old house is pulled down, but there is a new one to be set up in stead of it: Our outward man decayer, but there is a new youth springing up.

Hh 2 Consider,

To prize  
the New  
Creature

Pl 97-  
11.

3.  
There  
must be a  
mortifi-  
cation of  
the old  
man.

Consider, and look the more carefully, whether this New Creature be wrought in thee or no.

3. To the New Creature is required, not onely the infusion of a new quality, but a weakning of the old. One part of it is vivification, the other mortification. Common nature is like a bowl between two byasses, indifferent for grace or sin, and we must be careful to knock off the wrong byass, and put on a new one. Sin is the sickness of the soul, and holines the health of it : and still the strengthening of the one, is the weakning of the other. If then you finde much newness in you, that you are able to do these and these duties of new obedience, but finde withal some lusts continuing in the fulness of their first strength, it is certain you deceive your selves in the New Creature, which alwaies imports a mortification of old lust. Or on the other side, if you finde lusts now dead, but not by the ignrefs of

of this New Creature, you have little cause to comfort your selves: sin may seem dead, when it sleepeth only, till opportunity comes, and then it riseth again, as *Sampson* when the *Philistines* were upon him: or if it should dye of it self, it is not the *Sacrifice* which God regards: Rom, 12.1.

Sin may seem dead, when it sleepeth only.

First it was required in a sacrifice, that it should be slain, and not dye of it self.

Secondly, that it should be offered to God.

We say the like of lusts. If they dye of themselves, through change of age, experience, operation of circumstances, and other things which may alter the desires, (as is said, *The world passeth away, and the lusts of it*) God accepts it not. Many have been riotous and prodigal in youth, but now are changed to the contrary, not by grace, but age, or other occasion. Or if the lusts be slain, but not to God, and because you love the Lord Jesus, but

H h 3

only

only for shame, misery, bitterness, inconvenience they bring with them, or fear of Gods Judgments, it is not an acceptable sacrifice, nor a fruit of the new creature, which makes the Lord his end in all he doth.

Again, if you be New Creatures, you must finde in you something more then nature, and something less then nature: more then common nature, less then corrupt nature.

There  
must be  
some-  
thing  
less then  
corrupt  
nature.

I. There must be a lessening and a weakning of what was there before. Personal infirmities, and peculiar sins must be destroyed more and more. If you have still the same running sore on you, you are not new creatures. justification and Sanctification are inseparable. Where sin is pardoned, it is ever healed: as in *Mary Magdalen*, *Paul*, *Peter*, *David*, others: the *virtue* of Christs death is never disjoyned from the *merit* of his death; and good reason: For if God should take any man to bear his Name, and his sins not healed,

it

it would redound to his dishonour: Our selves, because of the rage and vexation of ruling lusts, should have no comfort from God: And he should have no service from us: can a sick man do any service? See Hos. 14. 4. Deut. 30. 6. Jer. 24. 7. and Ezek. 36. 26. Deceive not thy self, saying, God is merciful, and (I hope) ready to forgive: know, he is as ready to heal: and both these must go together.

True, sin may remain, though mortified: but the meaning is, It is pulled down from his Regencie, and comes not now as a Lord when it assaults thee, but as a Rebel; not as an owner, but a thief: grace is now thy ruler, and sin is put out of possession; thou biddest it not welcome: thou never makest peace with it: 'tis an hateful *Amalekite*.

2. There must be more then nature in thee: to do more then any natural man can do, or thy self couldst do before this change. Physick helps where nature fails: and

Hh 4

such

And  
some-  
thing  
more  
then  
common  
nature.



such a thing is grace, enabling to do more then nature doth : grace comes from an higher Well-head then nature, and therefore it raiseth a man to an higher pitch then nature can ascend unto.

*Sampson* could do more then a common man, because God was with him. Hast thou a strength put into thee, which no natural man hath ? doest thou love Christ and the Saints in sinceritie ? doest thou delight in the law of God, in the inward man ? and canst thou deny thy self, even the whole body of sin, and savour the things of the Spirit ? If there be not blood found on thy door-posts, when the destroying Angel comes, thou canst not escape. Our garments must be made white in the blood of the Lamb. The Lord will spare nothing but what is new: he makes *a new heaven and a new earth*. There is a certain sealing of men to life : and a *new name* given, written on the white stone, which none can read but God and thy self.

S E C T.

S E C T. 10.

*Those that are in Christ, have a new nature.*

**I***F any man be in Christ, he is a new creature, saith the Apostle: he is so altered, as if he were another man, or as if another soul came to dwell in that body: it is not enough to be altered in this or that particular, but the whole nature is changed, Lions turned into Lambs. Men in Christ have a new nature given them. They are made partakers of the divine nature, 2 Pet. 1. 4.*

See a little: how will you know when a thing is natural?

1. That which is natural, is not begotten by precedent action, but the faculty is infused, and then we exercise the operations of it.

First we have the sense of seeing, and then we see actually. Whereas in things artificial, actions go before

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the

2 Cor. 5.  
17.  
Doct. 2.  
Those that are in Christ have another nature.

*Explic.*  
I.

the faculty, or habit, v. c. to play on a Lute, or do somework of Art. Grace is infused into the soul, and then we exercise the operations of grace.

2.

2. Nature is received from parents, and thereby the son is like his father. So the New Creature is wrought by God, and by it we are made like him. Christ is formed in us, Gal. 4. 19. Only the difference is in the degrees. We have all the lineaments of our heavenly Father: being *born of the Will of God*, Joh. 1. 13.

3.

3. Nature is common to the whole kinde. And all the Saints, though a thousand miles asunder, and never saw one another, yet have the same minde and Spirit, and are of the same disposition. The New Creature is common to them all.

4.

4. Nature cannot be altered: throw up a stone a thousand times, it will return again, because it is the nature of it to move downwards.

wards. And the New Creature, when the heart is once framed aright, returns again, though transported with lusts and divers temptations.

5. Nature is a thing that cannot be taught, as arts may, and things not natural. So neither can the New Creature be taught: we may declare it to you, but God must do it: indeed he calls it *teaching*, but it is such a teaching as he teacheth Bees and Ants to do after their kinde; that is, by an instinct he puts into them. Repentance therefore being a change, not only of courses, but of nature, defer not thy coming to God when he makes thee a good offer: be not foolish: think not you will come in hereafter: good purposes in extremity prove seldom true: nature is not altered, but all soon returns to the old byass: for, it was a forced fiction. Thy heart must be changed into a light airy vapour, by a light and heat that comes from heaven, or else it will turn

5.

**Use 1.**  
Not to  
defer  
coming  
to God.

turn downwards again. Only fire begets fire : only the Spirit of God can breath into thee the breath of life : And know, he is not at thy command, but breatheth when and where he listeth : therefore take heed of refusing the offer of grace : If his offer of peace be not accepted, he will be gone as he bid his Disciples do, Mat. 10. 13, 14. And if he go away in wrath, he returns no more, Psal. 95. 11.

Beside, sin is deceitful, and will harden the heart, that you will not be able to come in. The Lord bears long with his people : but if he once swear, there is no retracting : and who knows when he will take his own time of departing ?

*Use 2.*  
Content  
not your  
selves  
with any  
thing if  
this be  
wanting.

2. If there must be a new nature, then all the desires that come from nature are nothing ; only the flowers of grass, subject to corruption as the stalk on which they grow : Nor moral vertues, which change not nature : Nor the transient acts of holiness, which the Holy Ghost

Ghost works as a passenger, not inhabitant : Nor good intentions and purposes : there must be another nature : Deceive not your selves with your purposes, whereof at some times you are prodigal : Where there are new purposes, and the old nature continues still, it is worth nothing : 'tis like a new piece in an old garment, no suitableness, and so the rent is greater then it was : the returning to sin is worse then the first sinning : But when there is another nature, the purposes live, as a thing in his own element, the soil is proper to them, &c. An un sanctified man may have very fair blossoms, v.c. to approve the law of God, and desire to be saved : whereupon he purposeth to change his life. But meantime his heart is not changed, and so the work fals. *Oh that there were such an heart in them !* Deut. 5.29. He saith he will go into the vineyard, but goeth not : nor is able, till he hath another nature. It is an intent  
above

## Use 3.

Look  
that good  
performances  
be natu-  
ral to  
you.

above his strength. Therefore content not your selves with purposes.

3. Content not your selves with good and holy actions, meekness, humility, temperance, and the like, unless they come from a new disposition of your nature: you must be a meek man, a man of a lowly spirit, of a sober and temperate disposition: all graces must be (as it were) connatural to you. *David* not only did Gods Will, but was a man after Gods heart: and saith, the Lord loveth truth in the inward parts, *Psal* 51. 6. And *Josua* had another spirit in him, or else had never come into that good land. Thou also not only must do good things, but as one that cannot but do them, *Joh* 3. 9. They cannot sin, for they are born of God: as a man cannot do against nature.

And they cannot chuse but do good, being natural to them. Every new creature hath another Principle in him, which is the same to him now, that nature was before.

fore. And all is altered, not only acts, but nature. That which was his meat before, is now his poison: and what was poison to him before, is now his delight, it is that he feeds on. But how shall I know when my nature is altered?

How to know our nature is altered.

*Ans.* 1. If it be, thou wilt be constant in good: for so is nature. But when a piece is gilded over, long wearing will wear off the gilt: And a Woolf in a sheeps skin is not a sheep, though like a sheep. By thy evenness and constancy in holy waies, thou maist know whether thou be a New Creature.

1.

2. What is natural to thee, is pleasant; pleasure being nothing else but a suitableness to our nature. That is the pleasantest light, (say Philosophers) which is most suitable to nature. If then thou have another nature, all the waies of God will be pleasant to thee: It will be meat and drink to thee, to do his Will. 3. What we do naturally, we are not weary of: *the eye is not weary*

2.

3.



*weary with seeing, nor the ear with bearing.* So the assiduitie of holy duties doth not weary out him that hath the new nature, but rather makes him more able, the way more easie, the burden more light.

Another, when he is about them, is still going up the hill, grows weary, sits down, and is not able to continue.

4.

4. That which is natural, will out-grow and wear out the contrary; being nearer to us, then that which is adventitious. And the new nature (as a living spring) will work out sin as mud cast into it: sooner or later, this nature will return and do its office: but in another the mud will never leave settling, till it hath corrupted the whole.

*Object.* I finde it not so with me.

*Ans.* If nature be changed in thee, then

1. Though there be something in thee that liketh thy lusts, yet withal there

there is something that resists them, and abhors them.

2. There is a weakening of the vigor they had before, that they have not the strength they had. That which is old, is exceedingly mortified : And there is much new that was not there before, in every faculty, to put a good tincture, beauty, and gloss on every action. We see the like in a man newly recovered out of sickness, very weak still, yet is health in every part, and will grow still, and get ground. Only be sure thy lusts be dying, and thy self growing toward a new life. Afterward be not discouragd with remainders of corruption.

4. If we must have another nature, certainly the old nature was very bad, and must be abhorred accordingly, not excused as do many : Inclination to sin by nature is no excuse, but makes sin the greater : if the spaw be so much, what is the fornace within ? if the brances be so bitter, what is the root ? Rather by

*Use. 4.*  
To abhor  
the old  
nature,  
and seek  
to have it  
changed.

Job. 42.  
6.

How to  
get our  
natures  
renewed.

Joh. 11.  
4.

by these rivers (of actual sins) be led to the sea of corruption within, as *Paul*, Rom. 7. 21. and *David*, Psal. 51. 5. and *Job*, seeing his failings, *abhorred himself*. You must be humbled for your evil nature, as well as for your sins. And that is the onely sound humiliation. A man is not truly humble, if he dislike his sinful actions, but think his nature not bad.

Corruption within is more then the sin without. And then you must go further, even to get your nature renewed: abhor your self, and labour for another self: be both content and desirous to have the old heart broken in pieces, and made new: for which, go to Christ, believe in him, intreat him to shew his power in renewing thee, as in raising up *Lazarus*, He dyed that the glory of God might be seen; believe that he is able and willing to do it: say to him, *Lord if thou wilt, thou canst make me clean*: be not discouraged when sin hath got ground

ground of thee : Christ can change this nature of thine, and make thee a New Creature.

5. Grace not being an adventitious quality, but a new nature, never fear thou canst be changed to the contrary. much may be lost, not all. Grace of itself is of a mutable nature, a creature, and may perish ; but consider it as united and joyned to Christ, and so it cannot fail thee: this sun never sets, and so this light never vanisheth. If we were cut off from Christ, grace should wither, as a branch being cut off from the root : but being knit to him, the same sap and life will be in the members, which is in the Head. Nothing can separate, Rom. 8.31. Christ dyes no more, nor a true Christian, c. 6.9. It is not a lease we have, but an inheritance : not a flower, but a pearl. Therefore never give over your fight, never be discouraged, you are sure to overcome, you shall surely hold out, though you have many an hard

Use 5.

Fear not falling away.

hard bickering. Discouragement is a great means to sit still, and give way to ones sins,

Use 6.

Be not discouraged with the difficulty of any duty.

6. If coming to Christ we shall have another nature, then be not discouraged to set upon any holy duty. Indeed, if this necessity were layd on thee, to serve God in newness of life with an old heart, it were an hard task, and intolerable: there were no more proportion then in laying a great burthen upon a little childe. But this is for comfort, Thou shalt have another nature, God will set a proportion between the faculty and the object, and so the difficulty shall vanish away.

Use 7.

A change of nature is a ground of comfort.

7. If thy nature be changed, thou must be comforted: *as having great benefit hereby*, even to be the first fruits of his creatures, the cream, the top of all, Jam. 1. 18. And being the first fruits, thou sanctifiest the whole field, all the world fares the better for thee; Sodom was soon on fire when Lot was gon out, the

Red

Red sea soon returned when *Israel* was gon over. So great a priviledg it is, to be a New creature.

S E C T. II.

*Consecratories of the new nature.*

**T**He former point hath shewed that men in Christ have another nature. The next point is, there must be a *Newness*: whence many things are to be gathered.

1. If we must be *new creatures*, then are we redeemed from old customes: even vain conversation, *delivered from our fathers* 1 Pet. I. 18. Old haunts are very prevalent, custome is an iron chain to tye us unto evil, our nature much lingreth after things we have been long accustomed unto. But then remember, we are bound to be new creatures: and take heed, that custome prevail not.

Custom hath many advantages against us. It wins of our judgments,

*Doct. 3.*  
It must be a new creature. Con-  
secratories  
thence.

1.

Consuetu-  
do pec-  
candi  
rollit sen-  
sum pec-  
cati.

ments: that having judged already, we will not judge again. To change the old course, were troublesome And it were a disparagement, now to change. And (which is worst) *custom breeds sencelesness*: the heart is hardned by the deceitfulness of sin.

But if you be in *Christ*, you must be *New Creatures*: he hath payd a dear price to redeem you from the bondage of customes. Antiquity without verity is nothing else but ancientness of error. And it never was good excuse, to excuse second errors with a former. Say not, I have done it thus long, and therefore will do it still: but contrarily, It is time for me to alter, it is enough and too much that I have spent so much time amisse, *Christ* hath stood too long wet, knocking for entrance, he shall wait no longer, I will now open to him.

2. If thou must be new, then let it not seem strange to thee, that the

world

world wonders at thee. All wonder at new stars, Holy men were of old, *signs and wonders in Israel*: even among Gods people; and not Turks only. If a Country man laugh at a Mathematician drawing lines according to his Art, will he therefore give over, and be discouraged? No, no more should new creatures, when the world that lyeth in wickedness, laughs at holiness: it is their ignorance, you for your part go by Rule, your life is a secret censure to them; and now they have no way to help themselves, but to cast shame at that which shames them: as the Painter when he hath pictured a Cock very ill, bids his boy drive away all true Cocks from the picture, thinking, If they come near it, all will see what a Bungler I am: otherwise it would pass well enough.

Esa. 3,  
18.

Notice is not taken of the worlds evil, till the New Creature comes near: therefore this must be driven away: the world will love but her own:



own: like the sea, it casts out pearls, but some know, prize, and gather them up: Oh they are hypocrites, &c. But as the Philosopher answered the ignorant man, asking who was an happy man, He that of all others thou thinkest most happy may be most unhappy, and he whom thou thinkest most unhappy, may be most happy: so may we say of New Creatures, and their adversaries. *Ethiopians* picture Angels black, and divels white, So the world cannot love but what is like themselves.

3.  
Pull  
down all  
that is  
old.  
1 Cor. 5.  
7.

3. If you must be New Creatures, then pull down all that is old: to say, I had such a lust, such a naughty disposition, such company, such delights, but now I am changed, all is new.

Every mans business is, to be plucking down the old building, and *purging out the old leaven*, every crum out of every corner, eye, tounge, all the conversation: leaven when it is old, is the worst: and if

it be not purged out, it will leaven the whole lump. Sin, like a fretting leprosie, runs over all, heart and life.

True : thou canst not be freed from all sin : But yet thou must dislike all, put all out of possession, war with all, and that which is suffered to lye quietly without resisting, will quickly leaven the whole. Yet mark : the nature it self is to continue, as whereof there is much use ; onely the oldness, fowness, and obliquity of it must be taken way, and sweetness put into it. Turn the Rudder the right way, and then the winde is profitable to drive the ship under sail.

If godliness sit at the stem, the old materials of nature will do good, as in building a new house some of the old matter may be used again. Natural sadness, when the new man comes, pourses it self forth in prayer. *1 Jam. 5. is any man sad? let him pray.* A disposition natur-

Grace takes not away nature, but the oldness of it.

merry, in singing Psalms. So of a facile or sturdy disposition; before grace came, it was unto evil, but now it is to and for good.

4.  
Wonder  
not at the  
uneven-  
ness  
which is  
found in  
the lives  
of the  
best men.

4. If it must be the condition of every man, to have another new man begun in him, then wonder not at the unevenness which is found in lives of the best men. It comes from the two contrary Principles in them, something new, and something old. Be not therefore discouraged with it, but onely see it differ from the unevenness in the waies of wicked men.

Jam. 1. 8.

The wicked are *unstable in all their waies*, as looking on two Objects, God and his contrary, and so are ever unresolved, religious in a good mood and then off again: But the godly have chosen God for their God, and say with *David*, *One thing I desire and will seek for*, which therefore they will still follow, though with much weakness & imperfection. And thereupon their failings are not in the same degree,

Pl. 27. 4.

as theirs whose hearts are not sound, but in their worst estate they have a tincture of holiness (which as a thred of skarlet runneth through their whole lives. When they fall into a sin, they are not well, cannot lye in it, resist, rise again as men out of their own element. But *Sant* is good by fits: and other evil men likewise, never well till they be settled in their own center: sick of godliness, as the Saints are of sin. The one doth good by accident, the other evil. And when evil men do good, it is for want of temptation, and not by their own stability in the wayes of God. It is indeed rather blades and blossomes, then corn and ripe fruits: or it is *sour grapes*, Esa. 5.2.

Only the good ground brings forth *fruit with patience*, good ripe and pleasant fruit, Cant. 5. 1. fruit for Christs gathering, fair in the sight of God, not only of men as the fruit of others. A false drugg may have the colour and

Luk. 8. 15

Ii 2

smell

smell of a true one, but fails in the working. And a rotten bow, when an arrow is drawn to the head, will break.

5:  
Expect a  
combate.

5. By this new nature put into you, expect a combate: for new and old will not agree together: contraries will be fighting: if you finde no combate in you, you are not right. Yet here marke the differences that are between the combate that is in the new creature, and that fight that seems to be in natural men.

First, in the subject. In sound Christians there is *alia fedes belli*: Every faculty is set against it self. Light is not now shut up within the walls of conscience, but shed into the whole soul, and makes a general change in the Will and affections, and accordingly the combate must needs be general, whereas before it was but in one.

Secondly, in the success. The new man alwayes prevaieth. The house of David grows stronger and stronger,

stronger, and the house of *Saul* weaker and weaker. And we say, that man gets the victory who wins in the end; though in the mean time he receive both wounds and foils.

Thirdly, in the Object of the controverſie. A natural mans contention (having but the weak and glimmering light of nature) is only about ſins of a great nature, great heaps of dirt and duſt. But the godly have a clear & peculiar light, which makes them ſee hundreds of ſins they never ſaw before, & ſo their contention is about ſmall things, about the manner of doing good duties, about diſtemper of their affections, about evil thoughts, about luſts in the members, &c. Rom. 7. 7, 23.

Fourthly, in the continuance. The cauſe of the controverſie continues, there being old and new nature ſtill in a ſound Chriſtian; and therefore the controverſie it ſelf continues. But the contention of the natural conſcience laſts but for a time: the old nature is overcome.

Think it  
not  
strange  
that you  
find some  
aukard-  
ness in  
the waies  
of God  
at first.

6. If you must be new, let it not seem strange to you though you find a little aukardness in the waies of godliness at the first: for new things are a little troublesome: sudden changes are so, but custome makes even grievous things pleasant: Christs burden, the more you bear it, the lighter it is: like Physick which takes away the sick mans disease, therefore desired, though at first loathsome.

If the Drop sic be cured, it is well that abstinence was enjoyed, and observed. If health come to the soul, it is well that we are held to holy duties. And, in good time, countiness wears away, and the end is pleasantness: whereas evil waies are pleasant in the beginning, but bitterness is in the end. Be content therefore a little: lay not aside the armour of God, because it is a little heavy at first. If you will not take pains at the Mill, you shall not have any meal: a new shoe or shooes will be hard at the first putting on.

But

*Qui fu-  
git mo-  
lam, fugit  
farinam.*

But the benefit is everlasting. The waies of God are in themselves pleasant; therefore alwaies a continual feast; but so is not the pleasure that comes by lusts.

True, a Christian entering upon this new course findes more trouble and perplexitie then ever: But stay awhile, till the sun of grace hath got higher, and got more strength, then all the clouds and vapors shall be dispersed. Only shole the good way, and though it be hard at the first, custome will make it easie and pleasant.

Lastly, give God the praise of changing old men into new men: for he looks for it, and it is more then to make the blind see, or the lame walk: it is the altering of the whole frame of nature: it is the making of a new creature. And are the cures of the soul less then the cures of the body? Shall we magnific Christ for turning water into wine, and not for turning Lions into Lambs, old and obstinate

*Elige vi-  
tam opti-  
mam, &  
consuetu-  
do faciet  
iucundam*

7.  
Give  
God the  
praise of  
changing  
thy na-  
ture.



sinners into new creatures? Our nature is as violently carried into sin, as the Sun in his course: and to turn it, is it not as much as to stay the Sun in his course? The great miracle that *John Baptist* would have the people attend unto, was, that Christ baptized with the Holy Ghost and fire: this is put with the other miracles, of healing the blind and lame, and is done ordinarily in making New Creatures: And it is a sin, not to observe this work of Christ: *Nicodemus* was reprov'd for not believing the Regeneration which Christ preached. Common creatures shew there is a Creator: and new creatures shew more, for the glory of God. Yet many are envious, many create troubles to these new creatures, as at the raising of *Lazarus* from the dead.

Beware, mistake not, say not you knew them not to be new creatures: in the like ignorance they persecuted Christ to the death, and blasphemed his greatest works, as done

done by *Beelzebub*. Rather come in your selves, and give him the praise of his works of grace, saying, This is no other but the vertue of his own Spirit.

SECT. 12.

*The New Creature is Gods work.*

**C**reation is proper to God. Something and nothing have an infinite distance, and no Angel nor creature under the Sun can knit these two together. Whereby we gather, that *the New Creature is Gods work.*

*Doct. 4.*  
The new Creature is Gods work. Argument.

And this further appears by four arguments :

1. Otherwise the Saints in heaven should be no more beholden to God, then the damned in hell: for that they took salvation offered, as the other did not: all having alike means.

I.

2. It should not be God that

2.

I i 5

makes

makes the difference, but man contrary to 1 Cor. 4. 7. We should take away election and reprobation; and pre-judge a reward to the thing done only.

4. Experience proves what we teach. Men are dead in sins and trespasses: and unless God put life into them, they hearken not to us. They are of perverse judgments, and see no excellency in the waies of God, but are apt rather to quarrel and speak against them. And their desires are so pitched on present things, that without an Almighty power they cannot be loosed: it is impossible for a rich man to be saved, that is, if the heart be set on riches, and not changed: and so of any lust not mortified.

*Object.* This is a discouraging doctrine: If God must do all, what shall we do?

*Ans.* 1. All the impediment of godly liuelyeth in us, and in our will, refusing to come in, and walk in the way of God.

2. We

2. We are not occasioned to sit still; because, though God doth it by his Al-mighty power, yet he worketh in us, and useth us in the work; propounding reasons and motives, which we consider, and so betake our selves to a godly course.

3. *Actus agit*, we must blow up the sparks in us, and put oyl to the candle when it is lighted, to maintain the flame.

We preach free-will to the Regenerate: so much grace, so much free-will. Therefore do not sit down and say, I cannot do it: for thou maist do it: improve thy strength which is but little, and it shall increas in thee.

But to what use is it, to tell us we are new creatures, and that of Gods making?

*Answe.* 1. To let us see, that our condition in Christ is better then our condition in Adam. If we took grace by the liberty of our Will, we might by the same libertie lose it again. But now we have not

*Quest.*

*Answe.* What good uses this doctrine serves unto.

I.

a stock in our own hands, but are in Christ, he makes us new creatures, and we are committed to his keeping, therefore fall not away.

2. To make it appear, that God setteth us not about a work which he doth not enable us to perform: but, whereas it is above our own strength, let us go to God and Christ, and pray them to do it, and so the work shall be done in our hand. We are not set to leap over a great ditch with a short staffe.

3. To make us love Christ the better, while we see how much we are beholden to him: no beauty in us, nothing is ours, all is our husbands, he loveth us, and chooseth us, not we him: therefore love him the more.

4. To make us take heed of putting off the work when Christ calls: deny him not: defer not repentance: is it not God that works it in you? and doth not his Spirit breath where and when he listeth? learn therefore to depend on Christ with fear.

And

And if it be Christs work, see hence what the business of Preachers is, and with whom you have to do in hearing the Word. Our business is, to make new creatures, and turn Lions into lambs: a transcendent work of God, and not of man: we are but instruments, Believers are *Gods workmanship*, Eph. 2. 10. An Ax makes no artificial thing, but by influence from the Artificer: nor doth a pen write, but by his help that handles it: so here, Ministers and Ordinances are but instruments of the Spirit, to make you *Christ's Epistles*, 2 Cor. 3. 2. We are Ministers by whom you believe: God was mighty by Peter and Paul, Gal. 2. 8. We are the Rams-horns; but God throws down the wals of Jericho. Mens hearts are everlasting doors, but God opens them (as Lybas) or else all our preaching were in vain: Luk. 24. 45. he opened their understandings, that they might understand the Scriptures. Therefore

Use.  
To see with whom we have to do in hearing the Word

I. Still

Con-  
secratories

T.

Come to  
hear the  
word  
with re-  
verence  
and fear.

1. Still when you come to hear, learn to come with reverence and fear, as *Jacob*, How fearful is this place! surely this is no other then the gate of heaven, and the house of God. Over-look us, and see God standing over us: let your eye be upon him more then upon us: expect and wait what God will do upon your hearts: and if nothing be done, say, it is because God hath withholden his hand; therefore your heart is not quickned by the Sermon. But if any thing hath been done, know it is a spark kindled from heaven, and cherish it. Do as the Priests, who, when fire was sent from heaven upon the Altar, alway gave fuel, and never let it go out again. When a sacrifice was offered with common fire, God accepted it not, though it burnt as other fire. Moralitie may kindle a fire, which may be very like true fire, but it is not from heaven, and therefore odious.

2. Give

2. Give the praise of all good you receive by the preaching of the Word, to God only. Magnific (as Paul) the exceeding abundant grace of God, with faith and love, 1 Tim. 1. 12, 13, 14. When there is a Minister of God, who hath been an instrument of bringing you to heaven, you will love and prize him highly, and magnific him in your thoughts : and you do well. But remember that you take nothing from Christ.

What is the pen to him that writes the Epistle ? the trumpet to the trumpeter ? or the pencil to the Painter ? If you be any whit quickened or enlivened by a Sermon, love Christ so much the more. All that are good servants, speake for their Master, and will not rob him of their peoples affections.

3. Expect not that we should come with excellency of wisdom or of words. It is not that, that will make a new creature. No, God must do it, and that by his own instruments

2.  
Give God the praise of all good received by preaching

3.  
Expect not that the Minister come with excellency of words, or of mans wisdom.



struments, that is, by his own word. Otherwise the death of Christ would be of no effect : none would be a new creature. Only where the evidence of the Spirit is, there is power.

When we preach in the name of God, and speak to the consciences of men, then we preach with authority : as a Constable using the Kings name.

A Diamond is better then the gold, in which it is set : and the word which we preach, is better then all the wit and wisdom in the world. To children and the unskilful it will seem foolishness : but to the perfect it is wisdom. And though it be foolishness on the outside, yet there be treasures within, and still, the more it is brought home, the better it is ; you will see you have to do with Christ, who hath to do with your consciences : whereas otherwise, you do but see a creature, and think you have to do with a creature, can answer wit with

with wit, and learning with learning, and no further effect followeth.

4. Observe what the preaching of the Word worketh on your hearts. All the labour is lost, if there be no more then the work of a man : you have heard in vain. Know there be two Preachers at the same time, one that speaks to the ears, another that speaks powerfully to the heart. And there be two hearings, one to repeat the Word, another when it is ingrafted. Now examine how you hear : and what change is bred in you : whether the spirit of *Elisba* be come, as well as his staffe : whether the lap of the stock be turned.

What are Organs without breath ? or sailes without winde ? so is all our preaching, when the Spirit is absent. Indeed it is called *the sword of the Spirit* : but still it is nothing without the Almighty hand of God. It is his power of *salvation* ; and begets us again unto him :

4. Observe what work the Word hath up-on your hearts.

Eph. 1.  
27.  
Rom. 1.  
16.

him: but not without his Arm to manage it.

As he that saw Scanderbegas sword, whereof he heard much, said he saw no such matter in it: to whom the Worthy sent word again, I have sent the sword, but not the arm that handled it. Therefore in coming to hear, pray that the Arm may go together with the sword, may it may be lively and mighty in operation, &c.

### Sect. 13.

*First in Christ, and then New Creatures.*

*To be in Christ is the ground of all salvation.*

**T**He order of the words may here be observed: *first in Christ, and then a New Creature*: whence observe briefly;

1. That none should be discour-  
raged

Doct. 5.  
First in  
Christ,  
and then  
New  
Crea-  
tures.

ragged from coming to Christ, for any defect or imperfection that is in him. *Buy without money.* First get into Christ, and then you shall be new creatures: as you go to the Physician, that you may be healed. It is a fault to think Gods pardons are not free, and that you must bring something in your hand. The very end of thy going to Christ is, to get thy hardness of heart, and deadness of spirit removed, to be healed and enlivened.

2. That our union with Christ should be a Motive to persuade us to good works, and drive us New Creatures. Papists tell of escaping damnation, and of getting into heaven. But Scripture gives other Motives, thou art in Christ, and Christ is thine: consider what he hath done for thee, what thou hast by him, and what thou hadst been without him: and thus stir up thy self to do for him what he requir-eth.

How shall they that are dead with

Esa. 55.

1.

To be  
a find  
ed  
to have  
-vial  
non

2.

done  
a find  
or

with Christ, live in sin any longer? Who can be in Christ, and not a New Creature?

The last point:

Doct. 6.

To be in Christ is the ground of all salvation.

f.

Cant. 6.

Gal. 2.

20.

To be in Christ, is the ground of all salvation. All graces come hence, and all priviledges. Now we are New creatures. Now the Image of God is repaired in us, which is the bundle of all graces, as the old man is the bundle and heap of all sin and corruption.

Here first note, *what it is to be in Christ*. Even to be united to him, to be able to say, *My Beloved is mine, and I am his*: when God gives his Son, and the Son gives himself; and we for our part receive him, to make him ours. Giving and receiving are Relatives: so that, though God give, yet if we take not, the gift is no gift. But, when both meet, Christ is ours, and we his: as in the marriage of two persons: but our union with Christ is nearer then marriage: in that he hath taken

ken our nature, and is become bone of our bone, and flesh of our flesh. And the very same Spirit dwelleth in us, that dwelleth in Christ: in him as the Head, in us as the members. The Sun that is in heaven, yet is said to come into the house, by the light that comes from it: so doth Christ into our hearts by his Spirit, reviving, quickening, and working a change in us. Or it is as in the Vine and branches, as our Lord himself hath given the parable.

Secondly, from this union come all the benefits we have by him: to be *New Creatures*, and have a new Sap which wears out the old man: being ingrafted into the similitude of his death and resurrection: and to put on another nature: to be under covert, as a woman by marrying to an husband: to have all our debts discharged by Christ: and to have interest in all his wealth, which is very large, the world, things present, things to come, life, death, all to our advantage, 1 Cor. 3. 21, 22, 23.

Princes

Princes reach through their own Kingdoms : but a man in Christ hath more wealth, winds, seas, treasures of wisdom and knowledge : he the Son of God, and so are we : he the heir of heaven, and so are we : nothing may dismay us, nothing shall be denied us :

If we had but *Pauls* spirit to apprehend the height, and depth, and length of this unsearchable riches, we should stand amazed.

*Use* 1.  
Men in  
union  
with  
Christ  
should  
seek to  
enlarge  
it.

Those therefore that have this union with Christ, let them labour to enlarge it, and be yet more in him. Let the knot be yet stronger and straiter. Come further into this house, wherein ye have begun to enter. A woman first hath some willingness to make such a man her husband ; but afterward, as she seeth more reasons, so her affection to him are more, and her approbation of him greater. So here, consider what it was that drew you to Christ at first, and let the

the same reasons make your union with him yet nearer.

1. Consider your misery without him. The more humble and poor in spirit you are, by seeing your sin and danger, the more you will prize Christ, and approve your action of taking him, and so take him yet more greedily. The Prodigals extremity made him the better to prize his fathers house, and make the more haste toward it.

2. Labour more to know the virtues and excellencies of Christ: which as they are more explicated and discovered, so you will love him more. A wife, the more worth she seeth in her husband, the more glad she is of the match she hath made.

3. Be perswaded of his love unto you, and thereby your hearts will grow nearer to him. Had we *Pauls* faith, to know that Christ loveth us, and gave himself for us, we should reckon all as dross and dung for him. And it was the strength of

And how this may be.

1.

2.

3.



of *Moses* his faith, that made him cleave so fast to God as he did.

4. Get experience of him : which the more it increaseth, the more you will love him, and joyn to him : whereas strangeness disjoyneth affections. It was *Pauls* much experience of Christ, in mortifying his lusts, in troubles, and distresses, and all the courses of his Ministry, that united him to Christ so neerly.

5. Seek to the Lord, that he would work it in your hearts, to magnifie Christ more and more. It is a gift of the Spirit, to enable you to prize him, and to draw you neerer to him, as the Load-stone draweth iron.

Thus add degrees to your Will whereby you resolve to match with Christ. Renew still your Covenant at the Sacrament, and therein your match with him : eat, drink, come to him, receive strength by him, as by bread and wine : get more comfort, and to be more filled with the Holy Ghost.

True,

True, the thing is done already : but that is not enough : distance between Christ and you is apt to grow by neglects or omissions : and as the body, because it is subject to waste, must daily be repaired by eating and drinking, so must the soul by eating the body, and drinking the blood of Christ : which the oftner it is done, the more you will grow spiritual, heavenly-minded, ashamed to sin, strengthened to the works of grace.

Do so, and then know the comfort of your union with Christ, and improve it well. If I have Christ for my husband, shall he be my husband in vain ? Shall I have him, and not make use of him ? Make use of him as a Prophet, to enlighten you, and give you wisdom : as a Priest, to get pardon of your sins, and comfort thereby : as a King, to subdue every strong lust, and bring all into subjection.

Know that Christ is rich, and full of treasure : and will you go  
K k                      naked,

naked, and in rags? or will you be starved, when he sets forth a feast of fat things and fined wines? Know that in him is all fullness, and that not for his own sake, but ours. He is not onely full, but bountiful, and hath an even hand to dispence his goodness.

*Use 2.*  
Those  
that want  
this uni-  
on, let  
them  
seek to  
get it.

Again, for them that are not yet in Christ: let them seek to get that union. If the being in him be the ground of all salvation, it is motive enough to bring them in, that they be content to take the Lord Jesus for their husband. Which consisteth in two Acts:

One a perswasion, that Christ is willing to be thine.

The other a resolution on thy part, to be his, to love him, serve him, and live no more to thy self, but to him altogether. Of the former the most of us are perswaded: but in the latter many are at a stand, making light when we offer Christ, and refusing the marriage-feast to which they are invited,

ted, for farnes or oxen; or other vanities. Take heed of this: beware lest he bid you no more: not a man of them that had been bidden and refused, might taste of the Supper. It is a dangerous thing to refuse to come in. Thousands were never bidden: even in the Church numbers never had Christ clearly offered unto them. Those that are bidden, should apply the invitation every one to himself, fearing it would be worse with them. And marke what strong arguments we bring, to compel you to come in:

Motives  
to seek  
union  
with  
Christ.

I.

1. You shall *finde rest to your soules*, Mat. 11. 28. 29. Sin wearies the soul with the guilt and taint of it. And he is blessed, who is *eased* of this burthen, Psal. 32. 1, 2. Rest is that which every man would have.

*Object.* Yes, from crosses and troubles.

*Answer.* 1. Forgiveness of sins takes away that which is the cause of all miseries. Sin is the first link

K k 2

of

of the chaine. It is the Cloud that hinders good things from us. *Be of good comfort, thy sins be forgiven thee:* the Cloud is dispersed, the whole life is as a sun-shine day, the heart rid of all sorrows and perplexities.

2. Beside this, it gives boldness: Prov. 28.1. and, thy sins being forgiven, thou mayest come with boldness to the throne of grace.

3. It takes the sting out of affliction, that though thou come to bear the cross, yet it is as nothing, yea all shall work together for thy good.

4. It makes God thine, who is the Master of the creatures, the Buckler to keep off all evil, and he that can rate the dog when he falleth on a guest.

Thus every way it is a blessed thing to be eased of the burthen of sin. *He shall save his people from their sins,* Mat. 1.21. he needs say no more: when he saves them from their sins, he saves them from all trouble

trouble and misery in the world.

*Object.* I finde no burthen of it.

Sin is a burthen in two respects.

*Ans.* 1. Guilt of sin is a great burthen, as binding thee over to damnation, though thou feel it not. When conscience is awaked, and God chargeth it on thy conscience, and wil set thee to bear thy burthen, thou wilt finde it a burthen, and say it had been wisdom to have got it off.

2. Sin is a sickness or disease of the soul, and so wearies it as a burthen. A sick man is weary of every thing, of his bed, diet, chamber, sitting, standing, all, because he is sick. So to a man that hath not his sins forgiven him, every condition is miserable, he is weary of himself, and of every thing else.

But if thou be in Christ, he will give rest to thy soul, and that is by taking away both the guilt and power of sin. He will heal thy sickness, and then the worst condition will be pleasant, prison, death,

any thing. A good *motive* to come in, and get to be in Christ.

2. Consider, that if you be united to Christ, you shall be freed from all evil, and enjoy all good. In him are both these to be found.

First, freedom from all evil, Luk. 1. 74. and 10. 19. Though the same evils fall upon the Saints, that befall others, yet they shall not *hurt* them. Nor need they to fear them, or any hurt by them. Christ is a buckler, and a shield, to compass them round about: yea a strong fortress, into which no creature shall be able to shoot an arrow.

Secondly, enjoyment of all good things you can desire: Psal. 90. 1. the Lord is an *everlasting house* to his people, not onely defending them from evil, but refreshing them with all manner of comforts; an house for delight, as well as for defence; will heal the sick, strengthen the weak, satisfy the hungry, furnish us every way, command all creatures to wait on us, as a Sponse placed

placed in an house, well stored with abundance of all things, that her heart can wish for; And all this you shall have, if you will come in.

Think then, both of the inconveniencies and hurts you are exposed unto, out of Christ, and of the happiness you shall have by being in him. These considerations move a woman very much to receive a man for her husband. And the Prodigal was hereby brought home to his father: abroad ready to starve, at home there was bread enough.

*And now being to shew the reason*  
**S E C T. 14.**

*Further arguments to bring men*  
*to Christ.*

**I**N Scripture there are divers phrases, which shew the misery of being out of Christ, and the happiness of being in him.

**I.** Of salvation and damnation. The thing that brings men into Christ, is, to make them sensible of

K k 4      salvation



salvation and damnation : as we see in: the Jaylor, Act. 16. and in *Felix*. Act. 24. and those that crucified Christ, Act. 2. By the sence of Gods wrath they began to see his Almighty power, and inquire for salvation.

The Apostles Commission was, if you believe, ye shall be saved : If not, ye shall be damned, Mark 16. 16. And the *Baptist* told them, that if they repented, they should have the Kingdom, Mat. 3. 2. Now consider, that salvation and damnation are matters of great moment.

First, they belong to the soul. It is the soul that is to be saved, or to be damned. And the soul is a mans own self : other things are but the outside, as it were. What shall it profit a man to win the whole world and lose his own soul? to save the shooe, and lose the foot? If there be any wisdom in the world, it is this, to regard and save the soul : and if there be any folly in the world, it is to let that perish: because

because that is all in all to a man. And if all be lost, friends, goods, good name, all, and the soul safe, it is all as nothing to him.

Secondly, they continue for ever: by Christ you shall have eternal life: otherwise, everlasting torments: But for the things of the world, both the worst and best of them are soon blown over, and are of no continuance.

Now this is a thing you regard much in smaller matters: took any good thing, if it will last but a day or two, you regard it the less: but as things are of more durance, so you set a greater price on them. And why then will ye not mind this too?

2. Of thirst, which shall be satisfied and healed, Job. 4. 10. Note there, that if you will come in to Christ, two things you shall have by it.

First, the disease of thirst after credit, wealth, honour, life, a thousand things whereof the nature of

man is sensible, shall be healed, namely by bringing health into the soul. Christ reveals better things to the soul, together with the preciousness of them, and the need it hath of them: and so the desire of the other grows remiss, yea though they were all taken away, he could be content, for that he hath better things.

There is a true thirst come in, which cureth the false thirst, as the true serpent devoured the false. It is true, the regenerate do too much thirst after those vanities: Yet is their thirst in part healed, in that they thirst not for them as things wherein their happiness consisteth: as lusts are said to be mortified, not because they are fully dead, but because they are in the way of death, and will dye perfectly. Or a dropie-man, when cured, hath the thirst of an healthy man, but not the diseased thirst.

Secondly, you shall not dye eternally: Christ will give you *Water of life*.

life: and elsewhere, *bread of life*,  
Joh. 6. 35. *I am the bread of life:*  
*he that cometh to me, shall never*  
*hunger, and he that believeth in me*  
*shall never thirst.*

3. Of all things working toge-  
ther for your good if you come in to  
Christ, yea your very sins which emp-  
ty you of your selves, and drive you  
nearer to God who is the fountain  
of all good: Rom. 8. 28. 1 Cor.  
3. 18. Death and all the harbin-  
gers of it, are for your advantage:  
and life too; the longer you live,  
still the better.

In the field every thing is for the  
wheat: the stalk, ear, chaff, sowing,  
plowing, threshing, winnowing, all.

So in the Church, prosperity, ad-  
versity, temptation, all works to-  
gether for the good of the Saints.  
Whereas to a man out of Christ all is  
hurtful. Afflictions are like the  
the topping of a tree out of season,  
which tends to the destruction of  
the tree. Prosperity and ease slay  
him. Every thing owes him an ill  
turn,

turn, and will do it one time or other. Even the word that is preached, the enlightnings and good motions he hath from the Spirit, do increase his condemnation.

4. Of being *poor, naked, and miserable* without Christ: whereas, if you come in to him, you shall have the contrary, Rev. 3. 17.

First, the property here meant is the want of whatsoever may make the soul rich: spiritual poverty. We see two sorts of riches, Luk. 12. 21. 1 Tim. 6. 17, 18. Now as no man would be poor in his outward estate, so by the same reason none should be willing to be poor spiritually. We prize riches because they will fetch in things needful, bread, wine, &c. So if we be rich in Christ, in grace, in good works, it is but putting up our request, and we shall have it at the hand of it.

Other riches set men on work to help us, but these set God on work. But if you want these spiritual riches, you have no ground to go, and

and to make your suit to God for any thing.

Again, as common riches stand in stead in time of need, so will spiritual riches in death, in judgment, in daies of distress: all our sincerity, self-denial, prayers, other good works, will then prove a comfortable treasure.

Lastly, by riches a man is independent, needs not others, can live by or without them: and the Saints, having God Al-sufficient with them, and all his treasures open unto them, may say to all the world, they can live without it; in him they have enough. Not so they that are out of Christ, but depend on the creature, and have nothing to stand them in stead when their most need is: no oyl for their lamps.

Secondly, this nakedness is the want of that which should adorn and beautifie us before God. Christ clothes us with scarlet, and hangs ornaments of gold upon our apparel,

as.

as 2 Sam. 1. 24. They are the shining graces of the Spirit, and make our persons and prayers acceptable. He makes us Priests to his Father: and the Priests in the law had embroidered garments and jewels. *Solomon* in all his royaltie was not clothed like one of the Lillies: much less, like one of the Saints. As the clothing of nature goes beyond artificial, so the clothing of grace goes beyond that. And this you shall have by Christ. When you come to him, you come to a rich Wardrobe, where you may suit yourselves from top to toe.

Now you reckon it undeernt for a man to be unevenly clothed, some part of his garments rich and precious, other parts vile & base. Therefore if you have graces in one kind, but want others, come to Christ, with whom there are garments of all sorts, and he will make you altogether comely in the sight of God. Otherwise, you are naked, and rejected, wanting that beauty which

which only God accepteth.

Thirdly, of outward miseries a chief is, to be hungry and starved. But the soul hath a meat, as well as the body: otherwise why doth Christ say, *I have a meat to eat that you know not of?* and David, *Thy law is sweeter to me then honey and the honey-combe.* Indeed Christ is the true *Manna*, and the spiritual meat which the Fathers did eat. By him the life of the soul is maintained: and the strength of our graces, Phil. 4. 13. and by him our spirits shall be revived, more then by flagons of wine; namely by peace of conscience, joy in the Holy Ghost, and other things which he puts into the heart of every Believer: which because they do the same as a Feast doth, are resembled to a feast, (Esa. 25. 6. Mat. 22. 4.) But if you come not in, you shall be starved, wretched, and miserable.

*Objection 1.* Indeed these are goodly things if they were present: but they are remote, future, &c.

*Ans.*

Joh. 4.



*Ans.* 1. We have the first fruits presently, though the harvest be deferred: and those very gleanings for the present are beyond the vintage that the children of this world enjoy: v. c. peace of conscience, joy of the Spirit, boldness in death, security from all dangers, familiarity and acquaintance with God, blessing on all we do, with other, better then corn and wine of those who have their portion in this life: and whereas their beginning is sweet, but their latter end bitterest, in heavenly things the worst is first, and the best last.

2. Though we had not these things presently, yet we shall have fulness of them after. And what great matter is it to want a little, to enjoy more for the future? to lay out our money, for buying a good reversion? to serve an hard Apprentiship for great advantage? so in things that concern salvation, what folly, unbelief, and atheism were it, not to be content to want

a little for the present, to enjoy happiness for ever? Better to stay till to morrow for thousands, then to day to receive five shillings. Yet this life is not so much to eternitie, as to day is to the next day.

3. Men are reasonable, and by their reason can look on things past and future, whereas the Beasts by sense look only on present things.

But a Christian hath faith beside, which distinguisheth him from another man, as reason from a beast. Reason carries you beyond the present, and faith carries you beyond that. Have your eye therefore to things future, and believe ye shall have more hereafter, though in present ye want a little.

*Object.* 2. The things you tell us of, are not *real*, but consist mostly in notion and speculation.

*Answer.* Spiritual priviledges are real. All that are in Christ, are truly Kings and Priests unto God, truly sons and heirs apparant of heaven, and have all the promises of God

God entailed upon them and theirs Which they know so well, that none of them will change the glory that is reserved for him in heaven, for any earthly Kingdom.

*Object. 3.* We have no feeling of these things.

*Ans.* A good Christian hath as quick a sense and apprehension of spiritual matters, as of any other. They define pleasure to be a satisfying of the desire and appetite, whatever it is. Now the *new creature* hath new affections, and when these are satisfied, it hath true pleasure and rejoicing.

First, the object is greater, and more sensible: v. c. durable riches and honour: to be the childe of God, is more then to be the son of a King, and heir of a Crown.

Secondly, the faculty is more capacious and apprehensive to discern that Object, and so take comfort in it: as the understanding and Will (being rational faculties) are deeper then those of fancy, sense, or sensitive

five appetite: accordingly the grief of the reasonable part is more then that of the senses: the misery of those in hell goes beyond the misery of any in this life: and the joyes of those in heaven are beyond the joy of any here below. The peace of God passeth understanding. The joy of believing is unspeakable and glorious.

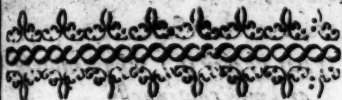
*Object. 4.* If we look after these spiritual things, we shall lose the things of this life for them.

*Ans.* You shall be no losers, no not for this life. You shall but make in exchange, and change for the better. When you do any thing for Christ, it is seed sown to the Spirit, and will bring forth more abundantly. When you suffer any thing for him, you shall have an hundred fold with persecution, even in this present time; that is, in respect of true comfort, you shall have more joy of heart, then the wicked in their greatest abundance. *Paul* in prison, and in divers

vers afflictions, was more soundly comfortable then *Nero* in his Palace. It is not outward things that will comfort us in evil times; as thousands finde, who have great plenty of these things, but want the comfort of them.

Thus all objections are but delusions, and the Motives to come in to Christ stand in their full strength. Come in therefore, that you may be happy, and may have spiritual life in Christ, with all that belongs therunto, 1 Joh. 5. 11, 12. Christ is the cause and ground of all comfort; and of salvation. On others the wrath of God abideth, saith the Apostle: he is not only their enemy for a fit, but for ever, Joh. 3. 36.

CHAP.



## CHAP. V.

*The Saints daily exercise. A  
Treatise unfolding the whole  
duty of Prayer.*

**H**He Apostle, in the latter end of the first Epistle to the *Thessalonians*, heaps up many precepts together: One whereof is, vers. 17. *Pray continually*; in which the duty of Prayer is commended to us, and it is a command from God himself, delivered briefly (as laws are wont to be) without any great premisses and reasons, and indeed hath therefore the more authority in it.

S E C T.

## S E C T. I.

*What Prayer is : why required :  
and why continually.*

**I**N general : Prayer is an *expression of the minde to the Lord* : sometime with words, sometime without words, but still an expression. In special, such prayer as God accepteth, hath more ingredients, and is an *expression or offering of those holy and good dispositions to God, that arise from the Spirit, or the regenerate part ; in the Name of Jesus Christ.*

Where note, that there are Prayers of two sorts. Some are the expressions of *our own spirits* (as in natural men) and there is nothing but flesh in them : so that the Lord regardeth them not. See *Hos. 7. 14.* Other are the voice of *Gods own Spirit*, and arise from the regenerate part in us, which is quickened and enlarged to pray by the immediate help

of the Holy Ghost: these God accepteth, and knows the meaning of the Spirit, Rom. 8. 16, 27.

Now this prevailing prayer is an expression of *holy and good dispositions*, (which word includeth thanksgiving for what you have received, as well as desires of what you want:) and dispositions are good or evil, as the Objects are, on which they be fixed; together with the manner of desiring them, and the method, *first seek the Kingdom of God, &c.* A man may pray for temporal things in a spiritual manner, and the desire may be good, v.c. if he pray for what is convenient, and in such a measure as God seeth to be meet; as *Agar* did, Prov. 30. 8. But if any man *will be rich*, inordinately, excessively, or to spend it upon his lusts: or if any desire health, or long life, that he may live the more pleasantly: now his desire is not good.

All temporal things should chiefly be desired, to enable you the more

1 Tim. 6.

9.



more to serve God in these things.  
And so the prayers are spiritual.

On the other side, a man may pray for spiritual things in a carnal manner: v. c. a natural man (as *Francis Spira*) may desire grace, faith, repentance, not for any beauty or excellencie he seeth in them, or any relish he hath of them, but only that he thinks them a bridge to lead him to heaven, and without them he cannot come thither. Now look how much there is of the regenerate part in a Prayer, so far it is sanctified and accepted, and no further.

These good desires must be offered up to the Lord. In Scripture, prayer is called a lifting up of the heart to God, a pouring forth of the soul to the Lord, a serving of him in spirit. A man cannot make a prayer, but an act of his minde goeth to it: and there is not only what the understanding dictates to him, but the whole soul, will, and affections, all go together with his petition,

petition, and still the heart is affected according to the petition: this is to worship God in Spirit and truth, Joh. 4. 24. But if a man confess his sins, and yet slight them inwardly in his heart; or if he pray for reconciliation with God, but not with any longing or sighing in his heart after it; or if he earnestly ask grace, and the mortification of lusts, when the heart doth not desire it indeed; now he prays not in the Spirit. Prayer is not a work of wit, or of memory, but a pouring of the whole soul before God; all is opened, there is no reservation: as *Austine* saith of himself, *I had a secret inward desire that it should not be done.*

When you will make an acceptable prayer, you must call in all your thoughts and affections, and recollect them as the lines in the Center, or as the Sun-beams in a burning-glass; and that makes Prayer to be hot and fervent, whereas otherwise, it is but a cold and dissipated

pated thing, that hath no strength or efficacie in it.

But note : not only the Will and affections must be employed, but *the spirit*, a power diffused through the whole soul, that is, the regenerate part, opposed to *flesh*: this must be acted and stirred up, and the flesh that alwaies hindreth, removed. When we come to pour forth our hearts to the Lord, that which lyeth uppermost, will be ready to be poured forth first. Even an holy man sometime makes a carnal prayer: that is, when the flesh hath gotten the upper hand, as in some fits it may, when the minde is filled with worldly sorrow, joy, or desire.

A Fountain hath alwaies an aptness to pour forth water, but cannot if it be stopped by mud, stones, or other impediments: so here, *The spirit is willing* (to pray, or do other duties) *but the flesh is weak*, Mat. 26:41. Yet here the *spirit*, which hath alwaies an aptness to pray, *doth*

doth help our infirmities, and maketh requests for us, namely by removing stoppages from the fountain, Rom. 8. 26. The Holy Ghost takes away carnal impediments, and stirs up the regenerate part, whereby we are able to make a spiritual prayer to God.

*In the Name of Jesus Christ.* Those prayers that are not offered up in Christ, are not acceptable, because the person is not regarded: as when King *Daxiah* would offer incense without a Priest, 2 Chron. 26. 16. Such prayers savour of the flesh, from which they come. Christ must mingle his *much incense* with the *Saints prayers*, to make them accepted, Rev. 8. 3. In the law men might bring their sacrifices, but still the Priest must offer them: so here. So indeed we have a double Intercessor: first, the Spirit that helps our infirmities, quickning and enlarging our hearts to prayer: next, Christ our Mediator, who makes our prayers acceptable to God.

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Thus

**I I**  
 Why the  
 Lord will  
 have us  
 to pray,  
 seeing he  
 knows  
 our  
 wants.  
 First in  
 respect  
 of him-  
 self.

Thus we see what prayer is. Now the reasons why the Lord, who knoweth our mindes and wants well enough, requireth such expression by prayer, are taken partly from himself, partly from us.

*In respect of himself.* 1. Though he be willing to bestow mercies on us, yet he will have us ask his leave, as children of their parents, or neighbours to pass through their ground. God will have his proper tie in the gifts acknowledged. Otherwise we would forget by what tenure we hold his blessings, and what service we owe to him the Lord. By prayer we do our homage, acknowledg him our Lord, confess we hold of him, and must go and come at his command.

2.

2. He will have it done for his honours sake, that we may reverence him, and stir up others to the like reverence: as the servants of a Prince, by doing him honour, do stir up those that are lookers on.

Glory properly is not when a  
 man

man hath an excellency in him, which he may have and be without glory, but is an ostentation, or a shewing out of that excellency. In the Lords Supper we shew forth the death of Christ, till he come.

In respect of our selves, 1. We are to do it, that the graces of the Spirit may be increased in us. Every grace is exercised in prayer, and so increased. *Praying in the Holy Ghost*, that is, by his assistance and strength, we shall build up our selves in faith, repentance, fear, love, obedience, and all graces, Jude 20.

2. That our graces, being set on work in prayer, may be more ready to the performance of this dutie, then if they should be seldom insured thereto.

3. Prayer brings us to communion with God: as the company of the godly one with another increaseth grace, so, and much more, will communion with the Lord himself.

4. That no strangeness may grow

2. In respect of us.

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4.

grow between the Lord and us, by not calling on his name. Acquaintance grows amongst men, by conversing together, and speaking one to another: and otherwise they grow strange: so here, see Job 22. 21.

5.

5. That we may learn to be thankful to God for those mercies we receive: whereas if he bestowed them on us unasked, we should forget them, and not acknowledge his hand in them. Commonly what we win with prayer, we wear with thankfulness: and that which we get without prayer, we spend and use without any lifting up of the heart to God, in praising him, and acknowledging his hand in bestowing it upon us.

III

What it is to pray continually.

Next, where the Apostle bids us to pray *continually*, the word signifieth such a performance of the dutie, as that we cease not to do it at such times as God requires it at our hands. With Philosophers a man is then said to be idle, when he doth

doth not what he ought, in the time wherein he should work. So he is said not to pray continually, that prays not when he ought to pray. When we would have a thing frequently done, we say, See that you be alwaies doing of this. Likewise the Apostles scope here is, that the duty of prayer should be done very much and often. We are bound to keep our constant course of calling upon God, at the least twice a day, whatsoever we do more.

1. The Text bids us pray continually, that is, very often.

2. This rule is illustrated by examples of Saints in Scripture, who prayed twice or thrice in a day, or oftner, as *Daniel, David*, others.

3. Reason binds to do it; as

1. That the Lord may be worshipped by us, as by them in the temple, offering the morning and evening sacrifice.

2. Our occasions are such, as that the least we can do, is, to pray

L 4

morning

Observ.  
A constant course of prayer, at least twice a day, is our duty.  
Reason.

1.

2.

3.

2.



morning and evening: namely, while we daily take and use the creatures, which to do aright, we must ask his leave, and pray for a blessing, 1 Tim. 4. 4, 5. every creature is good, being sanctified by the word and prayer.

3. God commands in every thing to make our requests known, and also give thanks: Phil. 4. 6. 1 Tref. 5 18. which cannot be without daily prayer.

4. Our hearts need it, which without prayer are ready to go out of order, and contract hardness.

5. The sins we commit daily, do put a necessity upon us of doing this, that they may be forgiven and done away, and we reconciled to God again. So that you must not think it an arbitrary thing to call upon God twice a day, though there be no particular express command for it.

SECT.

## S E C T. 2.

*Motives to prayer : and Objections answered.*

**I**F prayer be an expression of holy desires; and so a fruit of the regenerate part in man, then are natural men in a miserable condition when extremities comes, or death, or any way the creatures forsake them; so that there is no help for them in the world, but seeking to the Lord; and no way to go to him but by prayer; this they cannot do without regeneration; not having grace in their hearts, they are not able to make a spiritual prayer, which the Lord accepteth: though they have the use of their understanding.

In time of health they are not able to call upon God: and much less in time of sickness and extremities, when their wits are lost, and their spirits spent. Take heed therefore.

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*Use. I.*  
Shewing the misery of wicked men, in that they cannot pray.

and put not all off to times of extremitie. Labour to be regenerate, and have your hearts renewed, while you have time thereunto.

Use 2.

Christians should fulfil this command of God.  
Eph. 6.  
18.

Col. 4.2.  
Motives.

1.

For others: be exhorted to be frequent and fervent in this duty: *continue in prayer, and watch thereunto with all perseverance.* It is a common fault among us, either we are ready to omit it, or come to it unwillingly, or perform it in a careless and negligent manner. Consider to the contrary:

1. It is a priviledg purchased by the blood of Christ, that through him we might have entrance to the throne of grace. Neglect not his blood: cause it not to be shed in vain: let not such a priviledg lye still.

2.

2. The reason why you abstain from other sins, is, because the Lord hath commanded. And hath not the same Lord commanded you to pray constantly, at all times? Make conscience of one commandment, as well as another.

3. If

3. If Daniel would not (to save his life) omit his constant course of praying three times in a day, why will you omit it for business, for a little advantage, a little gain, pleasure, or whatsoever may draw you from that duty?

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Dan. 6.  
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4. Consider what an unreasonable thing it is, when the Lord makes so good provision for us both day and night, and no creature doth us any service, but as far as he sets it on work to do that service, for us to forget him, nor seek him, nor give him thanks, nor so much as ask those things at his hands, but live as without God in the world, like many who neglect this duty.

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Eph. 2.

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5. Is not prayer the key that openeth all Gods treasures? *Elijah* prayed for rain, others for children, others for other mercies, and received them. A faithful prayer is more able to heal a sick mans disease, then the best medicine: *Jam. 5. 15.* The woman with the bloody issue by

by faithful prayer to Christ did that which so many years physick could not do. A faithful prayer can sooner turn the minde of a prince Or great man toward us, then the best friends: see Neh. 1. 11. Prayer can better expedite a difficult business, or set us at liberty out of prison (as *Joseph*,) then all the wits in the world: because it sets God on work. Witches set the diuel on work: but prayer sets God on work. Do this therefore even out of self-love, for your own sakes, and the benefit that comes by prayer.

6. Whereas all desire comfort, and pleasure is the onely thing that keeps off many from this duty; know that prayer is the best way of all other to fill thy heart with true joy: as in Joh. 16. 24. Phil. 4. 6. 7. and Jam. 5. 13. *Is any among you afflicted? let him pray:* Not onely because prayer is suitable to such a disposition, but likewise it will chear him up, and is the way to get comfort.

7. Our

7. Our safety consisteth in prayer. Calling on God is our shield, our buckler, our helmet, and a running under Gods wing (as it were) for protection: when we neglect that, we wander abroad from him; which we need not, being in so many dangers of sin and temptation. It is one part of the spiritual Armour (Eph. 6.) and reckoned up the last, as that which buckles up all the rest, and indeed enables us to use all the rest, the Word, faith, hope, &c. And what is it to have Armour, and not to have it ready? now prayer makes it ready. *Pray, therefore, that ye enter not into temptation, Mat. 26. 41.*

Without prayer you lye open, as a Citie whose walls are broken down. If thy heart be well disposed, and in a good temper, neglect not so good a gale, but set upon prayer. If there be any indisposition in thee, why dost thou hazard thy self? what if Satan or the world, any temptation suitable to thy

thy lust, do set upon thee? art thou not in danger? Or how canst thou profess thy self a servant of Christ, be thy husband, and thou lovest him, yet callest not upon him from day to day? Shall we be willing to spend many hours with a friend in whom we delight, and yet neglect this duty to God with whom we profess to have great acquaintance? Among men it is an idle and empty profession of friendship, if counsels be not communicated, but a man meditates all his matters himself, opens them not, or so speaks as if he trusted not his friend, &c.

So they are ill friends of God, who say they have communion with him, yet in their necessities will turn any way rather than go to God, or if they do, they pass over the matter, so as they have scarce leisure to express themselves and their doings.

8. The neglect of this duty would expose you to great disadvantage

Omission of prayer disadvantageeth the outer and inner man.

vantage: First, for the outward man; whatever success and comfort you have, yet still the blessing is wanting; yea, this omission uncovers the roof (as it were) and the curse is rained down upon your tables, upon your meat, drink, endeavours, enterprizes. For it is one thing to have outward comforts, and another thing to have the blessing with them.

Secondly, for the inward man: A garden neglected will quickly be overrun with weeds: and if prayer be omitted, the heart is presently ready to be discomposed, to go out of order, to gather soil, to contract hardness, and decay in grace: as *Eliphaz* told *Jeh*, when he observed some distemper in his affections, Surely thou hast restrained prayer from God, chap. 17. 4. Neglecting prayer, we shall be apt to grow carnal, worldly-minded, foolish, forgetful of God and our selves, and of the good purposes we had.

On the other side, as sleep com-  
poseth



poseth drunkenness, so will prayer compose the affections, make up the breaches again, and repair peace which was interrupted. As you either omit it, or slight it over, so you shall finde a proportionable weakness growing upon the inward man; as the body feels, when it neglecteth either sleep, or diet, or exercise.

Be constant in it therefore. Yet remember this caution, that if it be performed in a formal, customarie, overly manner, you were as good to omit it altogether. For the Lord takes not our prayers by number, but by weight. The picture or the carcass of prayer he regards not. If a man should omit it altogether, his conscience would be upon him: something therefore he doth, his heart is satisfied, and so he grows worse and worse: An usual deceit. It is not the servants going to and fro, that the Master regardeth, but the dispatch of his business, v. c. in making him a fire:

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so here, prayer is not well performed, when the heart is left as cold and distempered as it was before.

The business you have to work out by prayer, is, to reason the matter before the Lord concerning lusts, and not give over, till you have set all the wheels of your souls right, till you have made your hearts perfect with God, and quickened them from deadness, &c. Otherwise it is an hypocritical performance. For this is hypocrisie, when a man is not willing to let the dutie go altogether, nor yet is willing to perform it fervently, and in a quick and zealous manner. He that omits it altogether, is a prophane person: and he that performs it zealously, and to purpose, is an holy man: but an hypocrite goes between both, he would do something at it, but he will not do it thoroughly.

Beware of this slubbering over of the dutie, and perform it in such manner, that it may have life and heat

heat in it, be acceptable to God, and do good to your own hearts, to bring them to a better temper, and a more holy frame of grace, then (it may be) you found them in, when you went about the dutie.

*Object.* 1. It will cost much time to do this.

*Answer.* 1. Time spent in calling on God hinders not your business, though it seem to hinder: as the bringing of tythes increased the Jews heap and harvest, Mal. 3. 10. *A whee is no let:* and the bairing of the horse hinders not the journey.

2. Prayer is better then any worldly business, and procures something better then riches, learning, or knowledg; even the renewing of Gods image in you, and the increasing of spiritual gifts. A man of much prayer is alwaies a man of much grace. As *Mary*, he ever chuseth the better part.

3. Suppose you should lose something by spending time in prayer, yet know it is great wisdom to make  
your

your service to God costly unto you, and he will surely recompence it: say therefore, *I will not serve the Lord with that which cost me nothing*: I will not shorten or posit over prayer, whatever I do.

*Object 2.* I am unfit for prayer: and it may be, the longer I strive, the unfitter I grow.

*Ans. 1.* If thou do it as well as thou canst, though thou do it not so well as thou shouldst, in this case God accepteth the will for the deed: as in those who would have given more, but could not. *2 Cor. 8. 12.* not where business ruleth; but when thou sparest no labour to get thy heart upon the wing, to raise and quicken it, and enlarge it to this dutie.

*2.* When you finde an indisposition to it, the best way to fit your selves is, to fall presently upon the dutie. As some running beforehand fits a man for running a race, so prayer prepares the heart unto prayer.

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The way it to grow in any grace is the exercise of that grace: as we say, The way of godliness is in the compass of godliness it self. Saith *Luther*, When a man goes about to fit himself by working on his own thoughts, he goes about to overcome his unfitness by his own strength, and to contend with Satan alone: but when a man feeleth an indisposition, and goes to God by prayer, resting on God to fit him; he takes Gods strength to oppose the indisposition, and deadness of his flesh, and the temptations of Satan that hinder and rebell him.

*Object. 3.* I finde many difficulties: how shall I do to remove them?

*Ans.* There are indeed many, and it is not an easie thing to call upon God constantly. It is a misprission of the dutie, to reckon it more easie then it is, which makes us to slight it, and not go about it with that intention, which other-

wise

wife we would. To name some of the impediments :

1. The dutie is very spiritual, and our hearts are carnal : and it is no easie thing to bring spiritual duties and carnal hearts together.

2. Our natures are very backward to come into Gods presence, partly for his great glory and Majesty, who dwels in light unaccessible; partly out of unaccustomedness, like wild beasts, not tamed to our hands, therefore are ready to fly from us.

3. Variety of occasions hindreth us, sport, melancholy, anguish of spirit, vain thoughts, any thing. Judas in his great sadness chose rather to dispatch himself, then to go and call upon God.

4. Worldly-mindedness, and worldly cares are great hinderances to this, and almost every dutie, that they be not spiritually performed.

5. Want of faith in Gods power and providence : we do not consider

der his disposing hand, which hath the guidance of every thing that be-  
long to us, and so we call not upon  
God, but pass from this man to  
that man, from this means, to that  
means, to effect the thing we  
desire.

6. Satan hinders us exceedingly in  
this dutie, which he knows of what  
moment and consequence it is, to  
quicken every grace: and if he can  
wrest this weapon out of our  
hands, he may soon do what he  
will with us.

7. The sins we commit, especi-  
ally gross sins, do wound the con-  
science, and disjoynt the soul, so  
that it is unfit for any spiritual bu-  
siness: yea when it is healed, yet  
a soreness is left in the heart, to  
hinder the cheerful performance of  
this dutie.

Now the best course that can be  
taken against these and all other  
impediments, is, to put on a re-  
solution to break through all, and  
to lay it as an inviolable law up-  
on

on our selves, which we will not alter.

And when we have overcome the difficulties at one time, it may be the next day we shall meet with new conflicts, new distempers, new afflictions, new strength of lusts, and a new indisposition of minde: against which (if we will be constant in this dutie) we must put on a strong and an unalterable resolution; as that holy man who said he never went to pray, but he found so many impediments, that except he bound himself by an unalterable resolution (which he resolved not to break upon any occasion) he could never have held a constant course in it, or, if he had, he should never have kept himself from formal and customarie performance of it.

SECT.



## S E C T. 3.

*Other Objections against Prayer answered.*

**B**ESIDE those, there are certain other Objections in the minds of men, that secretly weaken the estimation of this truth, and insensibly take us off when we mark them not: which if they were removed, it would exceedingly strengthen us to the performance of this dutie of calling upon God.

*Object. 1.* What need I express my wants to God, when he knows them, and I cannot make them better known?

*Answ.* The Lord knows thy wants: but withal, he will have thee to know them: for otherwise, thou wilt not seek to him, nor set a price on the things: bestowed, nor be thankful for them.

And this, that our heavenly Father knows what we have need of, is used

used as an Argument, and a means to quicken us to prayer, Mat. 6. 32. Knowing our wants, he will be more ready to hear our requests, praying earnestly and importunately.

*Object.* 2. As he knows our wants, so he hath fully purposed to bestow on us the blessings: therefore what needs so much prayer, to bring it to pass?

*Answer.* 1. Promises are to be understood with this secret condition annexed; if you pray: which made good men still pray, and pray earnestly, even when they had received promises, as 1 King. 18. 41, 42. 2 Sam. 7. 11, 18. Dan. 9. 1, 2. and our Saviour who had all the promises sure to him, yet prayed, yea he spent whole nights in prayer.

2. What if he will have you to pray, though it be for this end only, that you may worship him? that is, acknowledg the worthiness that is in him? testified by bowing,

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by falling on the face, &c. which is the worship done to a man, in whom you acknowledg a worth above another man.

But beside the outward gesture, the worship of God is inward, and stands in the acknowledging of his Attributes. Of these we make acknowledgment in prayer: of his *Omnipresence* and *Omniscience*, that he knows the secrets of the heart, which neither men nor Angels can do: and that he hears prayer, which the idols of the Gentiles do not: of his *Almighty power*, that he is able to do any thing: of his *mercy*, that he is not only able, but exceeding willing to help: and of his *truth*, that he will perform what he hath promised. When we see a childe run to a man, and ask him blessing, and ask food of him, we say surely such a man is his father. So this very praying to God acknowledgeth his relation to us, and ours to him.

*Object. 3.* What can the prayers or endeavors of a weak man do?

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can they change the purpose of Almighty God?

*Ans.* The change wrought by prayer is not in God, but in you: as when a Physician, upon much intreatie, gives his Patient a Cordial which a long time he refused to give him, because he is now fitted for it, which before he was not. All the arguments you use in prayer, are not to perswade God, but your selves, working you to more faith, love, obedience, humilitie, thankfulness: & the prayer prevails with God, not by the very sending it up, but by putting your heart into a better disposition.

When you think you draw God to you with your arguments, in truth you draw your selves neerer to him; as when a man in a ship plucks a rock, it seemeth as if he plucked the rock neerer to the ship, whereas indeed the ship is plucked neerer to the rock.

Therefore every prayer, as it hath an higher pitch of holiness in affection, and as it hath stronger ar-

gaments in it, so it is a better prayer; not that the excellencie of it should move him, but because this pitch of holy affection, and strength of arguments worketh upon your hearts.

*Object. 4.* Some call not on God, and yet enjoy many mercies: others pray, and receive them not.

*Ans.* To the two parts of this Objection we will answer severally.

*To the former:* concerning health, wealth, peace, libertie, abundance of all things in them that call not upon God, or not in an holy and spiritual manner:

1. Though they have them, yet they have them uncertainly, and by no promise, and still are in slippery places, not knowing how long they shall enjoy their comfort: whereas the godly have them by promise, and have a Father to go to, and can build on the blessing.

2. There is much difference between

tween having these things through the providence of God, and having them out of his love in Christ, A natural man may have many blessings of God, (as *Foroboam* the Kingdom) but not in mercy: not seeking to the Lord for them, it were better for him that he should want them: for he hath them without the blessing, yea with a curse. Better it had been for *Ahab* to have been without the vineyard, and *Gebazi* without the reward, and *Israel* without the Quails: for death went together with them. Ease slayeth the foolish.

3. Many blessings are bestowed upon men, not for their own sakes, but for the Churches sake: so *Cyrus* was a prosperous man for *Israels* sake, *Esa.* 45. 4. so thou, if thou hast outward blessings without seeking to the Lord, hast them for other ends (to fulfil Gods providence) and not for good to thy self: and they shall be taken from thee, thou

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knowest not how soon, it may be, when of all other times it will be unfittest for thee, as the thiefe comes when he is least looked for.

To the latter part of the objection: I have prayed for such and such things, and I have been earnest, and yet the Lord hath denied me.

*Ansiv.* 1. Consider whether thou hast not *prayed amiss*. We are apt many times to charge God, that he heareth not, when the cause is in our not praying as we ought. And prayers oft times are made amiss: *Either in respect of the Principle* whence they flow, when they are but natural desires, suppose to be rid of a difficultie wherein thou art involved, or to get success in such or such a business; whereas prayer is (as we said) an expression of holy desires to the Lord.

True, natural desires are not excluded in prayer: they may add winde to the sails, and make us  
more

more importunate, so that holiness guide the rudder, and make the sterage: if not, thou prayest amiss. Or in respect of the End, when thy prayers are for the satisfaction of thy lusts, prayest to be in health, that thou maiest live the more deliciously, desirest successe in thy enterprises out of ambition, and not for the glory of God; or in desiring wealth; thou ~~wilt be rich~~, or wilt be in great place, 1 Tim. 6. 9. When any affection exceeds, it ceaseth to be an affection, and beginneth to be a lust.

By thy ends thou maiest know whether thou prayest to bestow it on thy lusts. Or how hast thou expended the things which God bestowed on thee? He is an evill Steward, who laies forth so much in riot, so much in fine apparrel, &c. but not so much for his Masters advantage. So it is ill with thee, if thou spend thy health, wealth, time, strength, discourse, wit, other gifts, in following thy own plots and



worldly business, without respect to God, and without serving him or men in thy calling, as thou shouldst do.

Go and amend thy prayers, and God will amend thy speeding: as an Angler, who when he hath thrown the bait into the river, if it stay long and catch nothing, taketh up the bait and amendeth it; otherwise he continues and waits. Do thou the like with thy prayers, as thou findest them sincere, heartie, mingled with holy desires, or else carnal and corrupt.

Beside, perhaps thou hast prayed remissly, and attributest thy not speeding to some other thing: v. c. if a man want sleep, or be distempered in body, he thinks he hath eaten amiss, and considers not whether he hath prayed amiss: Or if he hath miscarried in his business, he imputes it to improvidence, or neglect of means, not to his seeking God amiss, who is the great cause of all, though not immediate, and

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is moved to do us good or evil, as we obey or neglect him: *There is no evil which he doth not*; Amos 3. 6.

2. Suppose thy prayers be right; thou maiest be deceived, in thinking they are not heard, when they are.

Three waies:

First, God grants thy prayer, but not in the same manner thou desiredst. Thou wouldst have the thing in one fashion, and he bestows the same thing upon thee in another.

For instance, thou earnestly desirest health, that thou maiest do God the better service: by sickliness this is done better in some, weaned from the world, and made more heavenly-minded. By the thorn in the flesh *Paul* had his humilitie increased, saw his own weakness, and the power of Christ the more: so was content, though his petition was not granted that way he looked for it, 2 Cor. 12. 9. It is one;

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to keep off an enemy, or give us a buckler to ward off the blow: to give delicacies, or a body able to endure more coarse fare: to quench the Patients thirst with Beer, or with Berberies: to feede the child with breast milk, or other nourishment that is as good: to grant thy petition in the self-same fashion thou wouldst have it, or another that is every whit as well, if not better for thee.

Secondly, thou shalt have it, but, it may be, not by that particular means which thou pitchedst upon.

*Paul* prayed to have a prosperous journey to *Rome*, but little dreamed of the strange means whereby it pleased God to bring him thither.

*Naaman* was cleansed of his leprosie, but thought the Prophet would

*surely have come forth and laid his hands on him.* We also oft deceive

our selves, in pitching upon such and such particular waies of blessing,

which when they fail us, we think presently the thing cannot be effected.

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sted. *Joseph* thought the Steward or Butler of *Pharaoh* should have been the means of his deliverie; yet *Pharaohs* dream must do it, a means which he never thought of. Deliverance came to the *Jews* in a strange way, that *Mordecai* never imagined. Not *Ismael* but *Isaac* was the son of promise. *Israel* was nearest to getting out of *Egypt*, when *Moses* was sent away into a far country, and their bondage increased: this increased *Pharaohs* sin, and their humilitie, and earnestness in prayer: and *Moses* at last was more fitted to be a Deliverer, after he was so long trained up, and so much humbled.

Truth is: many times we attribute too much to the means: Oh, if we had such a mans help, or such a means, it would do the thing: therefore the Lord casts it away, as we see in *Gideons* great Army brought to a few, and, as he builds his own kingdom by most improbable means, so he often doth our business

business by such means as we least dream of, and sends deliverance to the Churches by a man or means beyond expectation. Therefore never be discouraged : pray, and leave all to God, who is most skilful, and will do it his own way and by his own means : like a Workman, whom we bespeak to set us up a building, or do some other thing for us, but he goes away and fals to work by means we knew not, yet we trust him. Why then wilt thou not trust God, and suffer him to go his own way? where perhaps the way wherein thou thoughtest thy self most crossed, will prove the best way of all other, to bring the thing to pass that thou desirest.

Thirdly it may be the Lord is willing to do it, but not in that time thou wouldest have it done. We think it long ere we be delivered out of crouble, and would have the smarting Plaster taken off presently. But know, Gods time is  
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ever the best time: and the Physitian knows what is good for the Patient, better then himself. Therefore say not, thou art not heard: thou must not take Gods delays for denyals. He is willing to do for thee, and thou wouldest have it done presently. All the controversie between God and thee is, which is the fittest time to have it done. Give him the glory of doing all his works in the fittest time, and so of granting thy petitions. Satan shall cast some of you into prison *ten daies*; Rev. 2. 10. Here God divides between Satan and us: he would have ten, and ten too: we desire the affliction should be shorter: but the Lord sets down a time between both. He suffered *Jacob* to wrestle all night, before he did for him what he meaut to do. And the answer went forth when *Daniel* began to pray, but came not to him till he had ended.

Think therefore there may be great reason, why you are deferred.

Sometime

Sometime for the trial of your faith, as we see in the *Canaanite*, whom a while Christ heard not, though he meant to grant her request: and she was no loser by it. Sometime that you may be more humbled, as *Israel* whom God intended to help against *Benjamin*, yet twice he suffered them to fall before their enemies. Sometime that you may be more able to use his blessings well when you have them: so he deferred to raise *Joseph* to preferment, and bring *David* to the Kingdom. Sometime that God may set an higher prize on his blessings, and make you prize them more, and pray harder for them: so the fisher draws away the bait, that the fish may follow it the more. Also to increase our holiness, to put your heart into a better temper, &c.

Fourthly, many times God grants the things we would have, but not in so large a measure as we expect, and then we think our prayers

ers to be denied; which is not so, for a lesser measure many times may serve, as well as a greater: though the temptation continue, yet if we have a grace sufficient to uphold us in the Conflict, we have some deliverance from it, even when we seem not to be delivered. For outward things: A little wealth may serve as well as great revenues. Psal. 37. 16. namely by Gods blessing, who if he blow upon a great estate, it will do but little good.

Thus the little that *Daniel* had, nourished and strengthened him as much as the great portion of the Kings meat. A little grace may be so used and improved, that it may preserve you from sinning against God, and enable you to do much good, as well as a great measure: as we see in *Philadelphia*, which had but a little strength, Rev. 3. 8. He findes no fault with that Church, as with other, which as they had more strength, so also they fell into greater



sins. A man with great grace (as David) may be subject to some strong prevailing lust. Another with a little grace, and well ordering it, may be better kept from falling. So of gifts: meaner gifts may serve the turn as well as greater: a small hand may thread a needle, as well as any, it may be better: a little Bark may do better in a small river, then a greater ship: so a man that hath but mean gifts, may serve mean capacities as well as greater and better. And every one that is faithful in a little, shall be made ruler over much, as well as he that is faithful in greater.

Likewise in crosses and afflictions, if the Lord give proportionable strength and patience to bear them, it is all one as if they were light crosses, or quite removed. *You shall have an hundred fold with persecution, namely by the joy and strength ye shall receive.* Christ was heard in the things he feared, though the cup passed not from him

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him, being strengthened to bear it.

Lastly, when thou prayest to have a thing done, suppose it possible that it may cross some passage of his providence, and so be content it should be denied.

*Object.* May not both be accommodated?

*Ans.* They shall, though you see not how: for it is not with God, as it is with man: If a man do a good turn to one, two being earnest Petitioners whose well-being wholly depends on the success, he must needs do an ill turn to another: but God composeth all for the best. *David* desired exceedingly to build a Temple; yet the Lord in his providence resolved to make *Solomon* the builder of it: which indeed was much better for *David*, who had as full a reward, as if he had built it: the Lord built him an house for ever: so that *David* had his end to the full. *Israel* was not quite rid of the *Canaanites*: but

but the Lord turned it to their good, to exercise them and keep them in fear, lest at any time they should forget him. And still in some cases it is best for us to be denied.

S E C T. 4.

*Dangers of omitting, or neglecting Prayer.*

**A**LL Objections against prayer thus answered, what remains but that we set our selves to the duty, even to *Pray continually*, that is, very much, at least to keep a constant course in it?

Consider the danger of omission:

1. If we neglect it, we do but rob God of his mercies, and take them without his leave.

2. We are guiltie of the sin of unthankfulness; being bound to give thanks in all things.

3. We neglect his worship, prayer

prayer being a special part of it: neglecting that, we neglect the service we owe unto him.

4. We suffer sin to lie unforgiven, which is very dangerous,

5. We deprive our selves of blessings; and bring a curse upon us.

6. We suffer our hearts to grow hard, and to be distempered.

Hence comes deadness of spirit, worldly-mindedness, unaptness to pray, to hear the Word, to keep the Sabbath: and hereby many forward and zealous Professors have lost their light, and fallen from their place: why, but because their fire was not kept alive with the fuel of prayer? Repent therefore, and do your first works: Renew your former diligence, and that will renew your grace and strength again.

Consider, and be encouraged, there is not a faithful prayer you make, that shall be lost, but shall come up into remembrance before God.

Think

Think not only what you do for the present, but what a stock of prayers you have laid up. A man may have much in Bills and Bonds, as well as in present money: and the Husbandman looks not only upon the grain that he hath in his Garner, but upon that which is sown, though it be out of his hand, yea and reckons that the better of the two.

So those prayers that have been sown (it may be, many years ago) are such, as will bring in a sure measure, and are such a treasure as will not be forgotten.

**S E C T. 5.**

*Some cases of conscience concerning prayer, resolved.*

**C**OME we next to answer some Cases of conscience, which fall out in the performance of this dutie.

As first, what shall a man judge of his

his prayers, when they are accompanied with wandring thoughts? are they such as God wholly refuseth? or what is he to do in such a case?

*Ans.* 1. Sometime they arise not so much from our own neglect, as from weakness, or from temptation: and then God laies them not to our charge: as when one aims at a mark, and doth his best to hit it, yet is hindred either by the Palsie in his arm, or by one that jogs him while he is about it.

Here the Lord is wise, and will deal mercifully with us in such a case, remembring we are but flesh; as when a weak servant goes about a business, though he cannot do it so well as a stronger, yet the Master is wise to consider that the servant is but weak. Or if Satan interrupt us, God chargeth it not upon us, nor casts us off.

2. When this wandring of minde ariseth from meer negligence on our part, from prophaneess, want of reverence

reverence, not intending the dutie now this moves the Lord to anger. Or when we voluntarily admit vain and loose thoughts, and suffer an indisposition to grow upon us by worldly-mindedness, or the like, it is our sin: the lesson that is played is very good, but in the instrument is out of tune, therefore all unpleasant: and whose fault is that?

Now the way to prevent these wandering thoughts, is,

1. To keep our hearts in tune and frame before-hand, that they may be ready for the dutie. When a man is to use his horse, he doth not suffer him to run up and down the Pastures wildly, but will have him under bridle: so here, the wise man hath his heart at his right hand.

2. Be diligent, if your mindes do wander, to recal them presently.

The next case is about undisposedness, dulness, and unaptness to prayer: what a man is then to do.

*Ans. w.*

*Ans.* He is bound notwithstanding to do it. By setting himself upon the work he shall gather a fitness, though he were unfit at the first: as benumbed members by use get heat, and in the end become nimble enough: or green wood, if long blowed, at length will be dry and take fire. And at such a time a man hath most need to pray, lyes open to temptation, and if any sin come, he is readie to be over-taken with it. Never more need to pray, then when you are most indisposed.

*Object.* It may be, God will not accept it.

*Ans.* If the indisposition come not meerly of negligence on our part, he will accept: as is said, the Lord accepteth the will for the deed: namely, when the impediment is such as we cannot remoove. As for example, God sometimes withdraws his Spirit from us, in respect of the liveliness and quickness of his motion, though not wholly: there  
may



may then be an help, though we perceive it not: and if we do the best we can, the Lord doth accept it, though he vouchsafe not that enlargement of heart, nor pour out his Spirit upon us, as at other times. It will be a great comfort to us, that we have used our diligence in this dutie, and employed our best strength to quicken our hearts.

The third case is, whether a man should hold his course of praying, and come into Gods presence as before, when he hath committed some great sin whereby he hath offended him exceedingly?

*Answ.* Yes, he must: for we are bound to *pray continually*: and it is certain, that our failing in one thing must not excuse us in another: nor have we any dispensation to be negligent. Besides, no particular offence doth offend so much, as if we grow strangers to God, and fall to a general rebellion against him: as a childe, suppose he greatly offend his father, yet if he run away from his

his fathers house, and make himself a stranger, it is a worse fault; and God would be more angry, then with the sin it self, as we see in men, whom a contemptuous, negligent, rebellious carriage after an offence doth more move then the particular failing.

Again, whereas a great sin committed makes a great gap in the conscience, the neglect of prayer leaves the breach open, that more sins may enter, and the good things that are in the heart, may steal out. *Peter* after his fearful sins repenting, was graciously preserved from running into further arrerages. But *David*, after his sin with *Bathsheba*, not coming to God as he should have done, fell into many other sins. And so did *Solomon*.

*Quest.* May I not stay till my heart be more softened and humbled?

*Ans.* That were dangerous; commonly the heart grows more hard in sin by continuance: and

N n

there

there is more tenderness in the conscience, immediately after the sin is committed, then there is afterward: and while thou stayest for more humilitie, thou findest less. Quench the fire therefore, when it hath newly taken hold: heal the wound while it is green: there is a deceitfulness in sin, which will harden the heart, and make a distance between God and thee, Heb. 3. 12. When waters break out a little, it is best to stop them: else they will make the breach the greater, till at length you be not able to stop them.

*Object.* Is it not unseverent for a defiled man to come into the presence of the holy God?

*Answer.* Yes, if he should come with the same disposition where-with the sin was committed. This were a very high degree of profaneness, and would provoke the Lord exceedingly. But you must come with a disposition turned from your sins, and brought home to God: to abhor evil, and cleave

to

to that which is good, &c.

The fourth case is, whether we may use a set form of prayer, and likewise whether it be sufficient?

*Ans.* A set form may be used. Christ prescribed a form: Certain Psalms are prayers. And all along in the Churches there have been set forms used.

*Object.* In stinted prayer the Spirit is straitned.

*Ans.* 1. Even those men that are against a set form of prayer, do the same thing daily in the Congregation: for when another prayes, that is a set form to him that hears it: suppose the Hearers spirit be more enlarged, yet it is a straitning to him, he hath no liberty to go out, he is bound to keep his minde intent upon that which the other prayeth. And so by this reason a man should not hear another pray, though a conceived prayer.

2. Though the spirit be limited at that time in publike, yet he hath libertie at other times (in private)

to pray as freely as he will.

3. A tie of words maketh not a restraint of the Spirit ; for that the largeness of the heart stands not so much in the multitude and varietie of expressions, as in the extent of the affection : that may be extended more in putting up the same petition, when another mans is more straitned.

*Quest.* Whether is a set form sufficient?

*Ans.* It is not. It is indeed a commendable and religious thing, to be constantly present at publike prayers. For God is worshiped in them; and as a man, when there are many spectators, receiveth the more honour, so when many joyn in this worship, God is honoured the more.

But yet a set form is not sufficient :

1. Because there be many particular sins, which cannot be confessed in publike prayers, and many particular wants which cannot there be

be unfolded to the Lord.

2. A set form is an help for the private, while we are weak : but we must not alway be children, nor alway use that help.

3. The work of grace in a mans heart will enable him in some measure to pray, and express his desires to God in private, one way or other : as, Never was any man in extream want, but he knew how to express himself, where he had libertie to speak.

4. In private a mans spirit hath greater libertie, even to *pour forth his soul to the Lord as Hanna did* : and also he may be thankful for particular mercies received.

1 Sam. 1.

5. The end of praying from day to day, is not so much the doing of the task, as to keep the heart in order, and if lusts grow upon it, or distempers, to work them out again, and to quicken ts anew when we forget our Covenant, or languish in good desires : whereunto particular pains must be taken with

the heart, beside prayers in the familie or Congregation.

The fift case is, what gesture must be used; and whether a man be bound alway to use his voice?

*Ans. 1.* The gesture in publick must alway be reverent, because it is a publique and open worship of God. The people in the Old Testament often bowed down and worshiped. Christ looked up to heaven; *Paul* kneeled down, and the rest with him, and prayed. But in private more varietie of gestures may be used: only with this caution, that the gesture express the reverence of the heart, and that gesture be used in prayer, which doth most quicken and help the duty. Some gesture brings dulness and indisposition; another makes the body more fit for prayer: another wearies it, or is painful to it. Use that which doth most quicken.

2. The voice is not simply required: for *God is a Spirit, and will be worshipped in spirit.* Men that have

Joh. 4.  
24.

have ears and bodies, must have men speak to them: but God that is a Spirit, delights in that which is like himself, and therefore all his eye is upon the inward behaviour of the spirit.

Beside, the spirit may speak to God when the voice doth not; as you know, the Angels speak to God, and they speak one to another. Yet is the tongue to be used, as it is said, Jam 3. 9. *therewith bleſs we God*: and therewith pray we among others; and speak before others. As I said of the gesture, so of the voice; so far as it may quicken the heart, and by it we may keep our thoughts from wandring, it may be used.

But in some cases, to omit the voice is more convenient. So that it is left to every mans particular case, as he shall finde the use of it to hinder him, or further him.



## S E C T. 6.

*Other Cases concerning prayer.*

**T**He sixt Case, what a man is to do, when he is in a strait of time, by reason of some weighty business that requires a quick and speedy dispatch?

*Ans.* In Scripture the prayers of godly men been sometimes longer, and sometimes shorter. Our Saviour sometime spent a whole night in prayer : but not alway. We also have liberty, sometimes to be longer, sometimes shorter, as our occasions will permit. Yet still, though our business be great, that business which concerns the salvation of our souls, and the worship of God, is greater, and accordingly must be preferred : none must thrust out that : otherwise we keep not the due proportion, but neglect the greater, and take the less.

A

A man must have a dining time, ( you say ) and a sleeping time, &c. And why not a praying time? is not that necessary too? *Job* accounted his course in performing holy duties more precious then his ordinary food. Pray therefore continually: keep a constant course. though you be the shorter in it.

Now let these five Cautions be observed.

1. Take heed that the straitening come not from your ill husbanding of time. If you be careful to redeem time, you may perform this duty and go your journey too, or do other business.

2. If you be straitened at one time, recompense it another: and so shew your sinceritie: else it is but a feigned excuse and pretence,

3. Take heed you take not too much business upon you: otherwise your selves are the cause of want of leisure for prayer. He that takes less employment, that he may spend more time in things pertaining to

N n 5      salvation

salvation, hath made the better choyce, as *Mary*.

4. Be not too intent upon business: for too much intention of minde causeth distraction in prayer and makes us poss over the duty, as well as too much business: Cleaving too fast to common affairs it cannot loosen it self to the performance of spiritual duties, which require freedom.

5. See that the straits arise from diffidence in God, and confidence in the use of the means: as sometimes it doth. Minding the creature and means too much, we do not trust God with the business. If we did, we would spend less time in them, and more in seeking to him.

The seventh Case is, What a man is to do for the use of the means?

*Ans.* Prayer is so far from excluding the means, that it includes them rather.

1. Otherwise the desire is not good and fervent, but like that of  
the

the sluggard, whose soul longeth,  
but hath nothing.

2. Else you trust not in God,  
to whom you seek, having ordained  
such and such means to bring the  
thing to pass. He that puts his life  
into a Physicians hand will be very  
careful to observe his rules and pre-  
scriptions.

3. When we pray at any time,  
we pray not to have a thing done  
without means, but to have a bles-  
sing upon the means. And prayer  
is not the onely means: it is but  
part of the means to bring any  
thing to pass. Therefore both  
must be joyned together, prayer  
and the use of the means.

Observe here three Cautions.

1. Use right means. If you  
trust God and depend on him, you  
will not step out to any inordinate  
means, nor use lawful means in an  
inordinate manner.

2. Trust not the means: do as  
he that useth the light of the sun:  
he so useth it, as he hath an eye  
upon

upon the sun from which the light comes, who if he were set, the light would be gone. Physicians put many ingredients into a thing, when yet there is one principal ingredient which they make account will cure the disease.

So here, neither prayer nor the means, but God bringeth the thing to pass. Other matters are but the *vehicula*, the instruments, the Beer or wine wherein the Physick is taken; it is the medicine that cures.

3. Take heed of sticking in any particular means. If you do, it is a signe you trust not in God, as you ought to do: who hath more waies to the Wood, then one: and therefore we should leave it to him, who often doth it best by another means then we dreamed of: v.c. in bringing about the Kingdom to David: first *Saul* and his sons were slain in battel, then division fell out between *Isboseth* and *Abner*, next *Abner* (a reconciled enemy) was  
finfully

finfully slain by *Joab*, afterward *Ish-boseth* villanously beheaded by two Captaines, and none left but *Mephiboseth*, a lame weak man, unable to manage so great a business. We trust skilful and honest Workmen, to whom we have committed a business: and why not God, whose wisdom and power is infinite? and he will finde a way of his own, if he reject ours, to make us trust to him.

The eighth Case is about praying in faith, when we want a particular promise, that the thing we ask, shall be granted: v.c. when we pray for anothers salvation, to be guided in such a business, to have such an enterprize brought to pass, to be delivered from such a trouble, sickness, or calamity.

*Ans.* To pray in faith, is to go as far as the promise goes. But no particular man hath any particular promise for any of those, or the like things: and therefore it is not required to believe, that that parti-  
cular

cular thing should be done. So that the faith that is required in prayer, is only this: it is enough to believe, that God is a Father, and ready both to hear, and also to do what is best for us in such a particular. Believing he is well-affected towards us, and will do what is most for his own glory, and for our good; we pray in faith, though (for the particular) we know not whether it shall be granted or no. Indeed if we had a particular promise, as *Ellas* had, that it should not rain, we were bound to believe in particular. Otherwise not.

An habit is not to work beyond the object. You pray for grace in another, and his eternal salvation: which, it may be, the Lord will never do: yet your prayer returns into your bosome, you are no loser by it; ever there belongs a reward to him that seeks God in sincerity. The like of every other particular case. One way or other, faithful prayers are accepted, and shall not be lost.

The

The ninth and last Case is, How shall a man know, whether his prayer be heard, or not?

*Ans.* Those prayers that are made by the assistance of Gods holy Spirit, it is certain they are alwaies heard: observing the Cautions before given. *He knows the meaning of the Spirit,* Rom. 8. 27. namely, so as to hearken and accept of it.

When your hearts at any time are enlarged in a special manner with *holy* desires, certainly then God means to grant your requests. He would not send his Spirit to be an intercessor in your hearts, if he did not mean to do it. In *natural* desires it faileth sometimes. A man (as *David*) may be very earnest for his child, or *Moses* to go into *Canaan*, and not obtain.

But when the heart is enlarged with *holy* desires, and that in a special manner, so as you see the work of Gods Spirit quickning your heart, opening it wide, enlarging it,



it, and sharpening grace in you, in those requests you put up to God, here build upon it, you may be sure your prayers are heard.

S E C T. 7.

*Qualifications of prayer that shall be accepted.*

**I**N the last place we will add something concerning those qualifications and conditions that are required in our prayers, that they may be accepted.

1. The Person must be right. *The prayer of the righteous availeth much* Jam. 5. 16. A man must first have Christ, before he can have any thing else. God giveth us with Christ all other things also.

And in him the Promises are all yea and amen. Beside, the general Covenant must go before the particular: for the ground of all prayer is this or that particular promise: but you must first be within the Covenant, before the particular branches

branches of it can belong to you. It were a deceit for a man to think thus with himself : he hopes his heart is sincere, and his prayers right, and his ends good ; If the person be not right, God regards it not. The blood of a sheep, and of a swine are both alike ; it may be the blood of the swine is better, yet it must not be offered, because it is the blood of a swine. So the prayer of an unregenerate man may be framed as well for petitions, as the regenerate mans prayer : but the heart whence it proceedeth, makes the difference.

Dauids ground for audience in his prayer was, that the Lord had chosen *the godly* to himself, Psal. 4. 3. For another man, his sins cry louder then his prayers, and cry them quite down : being as the noyse of thunder, to which the noyse of crackling thorns is as nothing.

But beside, as a man must be within the Covenant, so likewise he must remove that particular sin or  
sins

sins, which would intercepe his prayers, and hinder the blessing. It is true : *the son abides in the house for ever* ; but yet the son may commit such an offence, that his father may use him as a servant , and deny his requests when he sues for any thing. And therefore the method of *Daniel, Ezra* , and other Saints in prayer , hath for most part been this, to begin wth humiliation, confession , and making peace with God : that both their persons might be clear , and those sins removed which would stand in their way. Every where must pure hands be lifted up to God, 1 Tim. 2. 8. Not onely a man must be within the Covenant, but cleansed from particular sins that cleave unto him : v. c. from *wrath*, saith the Apostle there, and our Saviour , Mat. 5. 24. *leave thine offering , and be reconcilled to thy brother* : from *pride*, for God resisteth the proud : from *unthankfulness* , our prayers are not accepted except we be thankful

thankful for mercies received. And the like we may say of any particular sin: we must be careful to cleanse our selves from all sinful lusts, and corrupt affections; that they have not dominion in our hearts.

2. Pray in faith and lift up pure hands without doubting, *ibid.* He that wanteth wisdom, must ask of God, and ask in faith, and not waver, Jam. 1. 5, 6. Though prayer be the key to open Gods treasures, yet faith is the hand that turns the key, without which it will do no good. And the Lord requires faith:

First for his own sake, who should not be acknowledged, if we did not trust him, and relye upon him:

Secondly, for his glory, which he should lose if we did distrust him, and it were a dishonor to him:

Thirdly, in regard of us, who without faith were like a wave of the sea, uneven in the business of prayer, sometime fervent, sometime

II  
Pray in  
faith.

Needful  
in three  
respects

Jam. 1. 6.

time

Two-  
fold faith  
required.

1.

2.

Joh. ii. 39

How  
faith may  
be  
strengthen-  
ed in  
prayer by  
the abso-  
lute At-  
tributes  
of God.

time giving over again : also *unstable* in all our wayes, looking to God and his wayes for a time, but afterward resting upon other things.

Now there is a double faith required in prayer.

1. Faith in Gods providence, who made heauen and earth; able therefore to bring great things to pass : Psal. 146. 5, 6.

2. Faith in Gods promises, who keepeth Covenant for Ever, as in the next words.

*Martha* beleived *Christ* was willing to raise *Lazarus*, but wanted faith in his providence, *He hath been in the grave four dayes*; Our care must be, to joyn both acts together. Men are ready to say, I doubt not but God is able, but all the question is, whether he be willing or no. See therefore a little, how your faith may be strengthened in prayer.

1. By the absolute Attributes of God. You are ignorant of his blessed Nature, or at least do not consider

sider his Attributes, and so believe  
not his promises, and readiness to  
help in difficult cases. Instance in  
the justice of God, whereby the  
Saints have strengthened their faith:  
as David, Reward me according to  
mine innocencie, I am righteous in  
this, mine enemies have done me  
this and that wrong. In the mercy  
and goodness of God: thou art full  
of compassion, and I full of misery  
and calamitie. In the glory of God:  
Lord, thy name will be polluted (saith  
Moses:) What will the Heathen say?  
and since I aim at thy glory in it, deny  
me not. Or shall the dust praise thee?  
In the power of God: Lord, we are  
weak, but thou art Almighty, It is  
all one with thee to help with many or  
few, We know not what to do, but our  
eyes are unto thee. In the un-  
changeableness of God: Lord, thou  
hast done thus and thus in former  
times, or for me in another case, thou  
art the same God, unchangeable, help  
me also in this distress, Plal. 22. 4.  
In your Law-suits, when you have

2 Chron.  
14. 11.  
20. 12.

a Precedent, it adds strength to your cause; so here. And lastly, in the *faithfulness* of God: Lord, thou art faithful, and I trust in thee. A man is ready to say, He trusts me; I must not deceive him: much more the Lord keeps Covenant and mercy for ever. Thou never failest them that trust in thee.

And relative.

2. Consider next the *relative* Attributes of God: saying, Thou art my Father, my Master, my Husband: whither should the children go, but to their father? or a servant, but to his master? or a wife, but to her husband? Lord, we belong to thee, thou hast made us, thou art our God: thou hast commanded us to provide for our own, and otherwise we are worse than Infidels: Do thou so for us, much more. A good means to win him to us, seeing we depend on him: and to strengthen our faith, these arguments will inable us to believe, that he is ready to help us, and so when we are prepared, he is ready to

to second it. Else, if we put up our desires with doubting, it makes our prayers unacceptable and ineffectual.

Now ye shall know whether ye pray in faith,

1. By the *quietness of your mind after prayer*: as is said of *Hanna*, that she *looked no more sad*, 1 Sam. 1. 18. But if you finde solicitude and perplexity in your minde, it is a sign your prayers want so much faith. For if you did rest upon God, you would be quiet, and secure in him.

2. By *continuance in prayer*: as the woman of *Canaan*: she believed that Christ was the son of *David*, and merciful, and would hear her in the end: therefore, after great repulses, she continued her prayer. He that believes, will not make haste. He that hath a suit, and knows he shall have a good end of it at such a time, will not give over till it be effected. So in this case, if we believe, we will be content to wait.

3. By

How we may know that we pray in faith.

1.

2.



3.

3. By diligence in the use of the means, which God prescribeth, and no other.

So we see the two former conditions of prayer that shall be accepted.

III.

Prayer  
must be  
fervent.

And  
why?

3. Another is *fervency*: the prayer of the righteous availeth much, *if it be fervent*, Jam. 5. 16. Which qualification the Lord requireth, not so much because the very fervency of prayer it self is respected, as because it puts the heart into an holy and spiritual disposition, whereby we may be fitted to receive the mercy, as before we were not. The body of the Patient must be brought to another temper (by a vomit or purge) before the Physitian will give him the things he desireth. In prayer all the graces of Gods Spirit are set on work: and the more fervent the prayer is, the more are they intended, acted, and increased: whereby the Lord is moved to bestow a mercy on us, which otherwise he would not do.

Now

Now this fervency is usually expressed in Scripture by those Metaphors of *Crying to the Lord, of wrestling with the Lord, striving with him, and giving him no rest.*

And so we are said to be fervent in prayer:

1. When we put to all our strength, though we finde many difficulties, and break through all impediments: v.c. much guiltiness, great corruptions, sundry discouragements, deadness of spirit, yea and the Lord himself backward to do for us; it may be to give a contrary answer, as to the woman of *Canaan*: a man prayes for health, it may be his sickness increaseth upon him more: or prayes to overcome such a lust or temptation, it may be it is doubled upon him: or prayes for deliverance, it may be the oppression grows more and more, as upon the *Israelites* desiring to get out of *Egypt*.

Now to be importunate, and continue in prayer, and to out-

O o

wrestle

When a man is said to be fervent.

wrestle God in it; this is to be fervent in prayer.

2. When we are constant in knocking, and will not give over, till we have got the blessing; as *Jacob* who wrestled *all night* for it. Wrestling supposeth some opposition to the other part. It were a small thing, if there were no opposition.

Cautions  
about  
fervency.

Here two Cautions must be remembered, that we mistake not this fervencie.

1.

1. If it be right, it is a fruit of faith. There is a fervency that comes not from faith, but from a natural sense of want, as when the swine cries loud, not because it looks for help, but because it is pinched. Such fervency the Lord regards not, because there is no more but a meer expression of natural desires, no holiness in it, no fire of the Spirit. Christ said not, Be it unto thee according to thy importunity, but according to thy faith: no matter for clamour and earnestness. Two things

things make up fervency in prayer, sense of need and hope of mercy. When these two shall set you on work, this fervency is a fruit of faith.

2.

2. Your fervency must be joyned with sinceritie. If a man beg good things at Gods hand earnestly, to bestow them on his lusts, to live more deliciously, to be some body in the world, or the like: if this be all, this fervencie is not regarded: if a further use of them be not intended, but rather the abuse, it is no true fervency. *Be servant in Spirit, serving the Lord*, Rom. 12. 11. not your selves, and your own ends and uses.

You must ask talents for your Lords advantage. So did the Saints; as *David*; *shall the grave praise thee* and *Hanna*, the child shall be dedicated to the Lord all his daies; and *Jacob*, the tenth part I will give to thee again. If thou importune God for a thing, and thy conscience tels thee within, that if thou hadst it, thou wouldst bestow it

O o 2

upon

upon the Lord, to serve him with it, and not thy self, nor thy lusts, then is thy fervency rightly ordered.

This of the third Condition.

IV.  
Prayer in  
humility.

4. Humility is required in prayer: *the Lord gives grace to the humble*, Jam. 4. 6. *hears when his people humble themselves, and pray*, 2 Chr. 7. 14. and among all the things which his hand hath made, he hath respect chiefly to the low and contrite spirit, Esa. 66. 2. When a man is little in his own eyes, he is fit to receive a mercy at Gods hands: But if the Lord look upon our prayers, if they come not from a broken heart, they want that condition that he looks for.

And humility is required in prayer:

For four  
reasons.  
I.

I. Because it is a rule that God keeps, to exalt the humble, and pull down those that exalt themselves. Sense of a mans own unworthiness is a prevailing argument with God:

as for blessing good *Jacob*, who confessed himself less then the least of all Gods mercies: and for building *David* an house for ever, who said, What am I? and what is my fathers house? 2 Sam. 7. 18. Gen. 32. 10.

2. Because an humble man will be ready to do whatsoever the Lord wilketh; as the same *David*, Act. 13. 22. *he will do whatsoever I will.* And so the Lord will be ready to do whatsoever he will, as for the *Canaanitish* woman, *O woman, be it to thee as thou wilt.* Thus he gives grace to the humble, i. favour: but in others a resisting spirit causeth the Lord to resist their prayers.

3. Because a broken heart is an acceptable sacrifice to the Lord: he smells a sweet favour from such a sacrifice above all other: but without it regardeth not the best prayers and works that are, Psal. 51. 17. Proud persons come before God empty-handed, and so are not respected.

The other sacrificeth himself, and his own will, and opens a door to the Lord to come and dwell in him. So this mans sacrifice speaks for him, and makes way for his requests, and therefore the Lord hearkens to it.

4. He is ready to hear the humble, because, whatsoever they receive, they take it as of grace, and not as debt: but the proud person thinks it to be due, and conceits of some correspondence between his works and the wages. The Publican went away justified, rather than the Pharisee: why? because the Publican thought himself worthy of nothing.

And when the Lord doth, or promiseth to do great things for his people, he requires that they *touch themselves in their own eyes*, and ascribe nothing to their *own righteousness*, Ezek. 36. 31. Deut. 8. 10, 11.

5. He is

## S E C T. 8.

*Other conditions required in prayer.*

5. **I**T is required in prayer, that we sanctifie the Lord in our hearts, 1 Pet. 3. 15. *I will be sanctified in those that draw near to me* (Lev. 10. 3.) not with common fire in the sacrifices, but holy: that is, we must conceive God to be as he is, most holy: but he that is impure and unholy, comes not to him as to a most holy God, but looks upon him as if he were a common person. In the Law, before they came to offer a sacrifice, they were purified: and the unclean must be cut off from his people.

We also in prayer must lift up pure hands, 1 Tim. 2. 8. And in the Law holiness was the sequestering or separating of any thing, person, vessel, vestment, or the like, from a common use, and appropriating it to

V

In prayer  
sanctifie  
God in  
your  
hearts.

And how  
this is.

O o 4

God



God alone : So still,

1. the heart of man is holy, when it is withdrawn from all things else, and becomes peculiar to the Lord alone : the affections ( as of a chaste wife ) are bestowed upon no other : not upon credit, vain-glory, wealth, lust, any thing beside the Lord; as many, whose hearts therefore are not holy, not being sequestred from other things, and consecrated to him alone.

2. As the heart must be holy, so must the prayer be holy : to have respect to God, and let nothing else come in to take away part of your prayer, v. c. worldly and carnal thoughts, and respects, which set you on work to pray : these having interest in your prayers, make them prophane and common : they are not peculiar to the Lord : they are unholy.

3. Particular sins must be repented of : A man must not *have conscience of sin*, unrepented or unmortified, Heb. 10. 1.

Even

Even the Saints themselves, though within the Covenant, yet are suspended from the Covenant, till sin committed be washed away: as the Priest, or other holy person, touching any unclean thing, remaining unholy till he was washed. Which made them, in seeking the Lord for any special mercy, to begin in taking pains with their own hearts, and humbling themselves for their own sins, and the peoples, as *David, Daniel, and Ezra.*

Now ye may be cleansed.

1. By renewing your repentance, and entring into Covenant with God, not to return to your sin, but keep your heart perfect, and sincere with the Lord in that particular.

2. By sprinkling the blood of Christ, and believing your sin is forgiven through him: 1 Cor. 6.9. ye are washed, cleansed, sanctified, justified in the Name of our Lord Jesus Christ. Consciousness of sin is a great hindrance in prayer, and

O o 5

will

Two  
wayes to  
be  
cleansed  
from sin.

1.

2.

will much discourage a man, if by the blood of Jesus Christ it be not washed away.

Clear water makes a foul face clean: and such is the blood of Christ to the conscience, to cleanse it, and purge it from dead works. Labour for this, and to draw near in assurance of faith, Heb. 10. 22. Otherwise your drawing near will be to no purpose: you shall but provoke the Lord in drawing near.

*Object.* If this be required, who shall be heard in his prayers? who can say his heart is pure?

*Ans.* To have a pure heart, is, not to be free from sin and daily failings (for so indeed none should have a pure heart) but to have the heart sprinkled from an evil conscience, and the body washed with pure water: that is, to have such an habitual disposition, which makes a man ready to wash himself still, though he be still spotted with sin. He hath a Principle within, and a

new

Heb. 9.  
14.

How we  
may have  
comfort  
amidst  
our im-  
purities.

Heb. 10.  
22.

new nature, that is still working out his impurity. Still opposed and tempted he is, yet still resists and fights against it. No peace with *Awalek*, nor with sin. His vessel shall not continue muddy and unclean.

We say that is pure, which is full of it self, and will have no *heterogenea*, no other thing mingled with it: as pure oyle is nothing else but oyle.

So a man of a pure heart is he, who suffers no sin to rest in him, but works it out, as oyle doth wine with which it is mingled. The seed of God abides in him, that *he cannot sin*, i.e. he doth not agree, he doth not mingle with that sin, it hath no rest in his heart. And this man may come with boldness to the throne of grace, though his sins be many, and very great, and often repeated.

*Object.* A carnal man may say so, asks mercy of God, repents, &c. how then shall we distinguish between

1 Joh. 3.  
9.

Difference  
from carnal  
people.

tween that purifying disposition in the Saints, and the vanishing purposes of carnal men?

*Answ.* A godly man, falling daily into sin, and daily washing himself from it, gets ground of his sin, and of the lust, which manifesteth it self in any actual transgression: whereas in a carnal man sin still increaseth, and intends the habit: the lust growes stronger and stronger, and the man grows worse and worse: the more he falls, the weaker he is.

And it is by *accident*, that it comes otherwise to pass in the godly: namely, because the grace of God in him is stirred up by his slips and infirmities.

True valour is increased by opposition. *Hezekiah* by his fall (in shewing his treasures) took notice of the pride of his heart, and humbled himself for it, and so got strength against it. And commonly the hearts of Gods children are never better, nor in a more holy temper,

2 Chron.  
32 25.

temper, then after their fals.

In the disputes of scholars, the stronger the objection is, where there is a bility in the Party, it produceth new motions, and new answers: So, where truth of heart is within, assaults and temptations do multiply the grace of God, lusts decrease, chaffe and dross is more winnowed out, and the heart is more cleansed from corruption.

6. It is required in prayer, that ye be thankful for mercies received already, Phil. 4. 6. *in all things let your requests be made known to God, with thanksgiving.*

Consider: is it not reason when ye come to ask somewhat for your selves, that ye should do that also that is acceptable to God? should a man serve himself altogether, and come meerly to ask what he wanteth? In the Law, whensoever they had any special request to God, they must come with *peace-offerings*, .i. such as wherein they expressed thankfulness. So thou, whensoever

VI.  
Be thankful for  
mercies  
received.

ever thou comest with a petition, forget not to come with a peace-offering, or giving thanks for what thou hast received.

If a man be poring on his wants still, he cannot be thankful, it will beget murmuring and sourness, and discontent, and will imbitter his spirit: whereas a Catalogue of mercies, made and reviewed, would sweeten the spirit, and make him more gracious: the heart would be brought to patience and contentment: the sight of good received would make him content to want what it shall please God to deny him: as Job said, *I have received good from the Lords hands, and shall I not receive evil?*

Job 2. 10

Thus thankfulness makes us willing to be denyed, and content to resign our selves to the Lord, which he likes well, and expects of us: and such a meek manner of asking things at his hands is very acceptable. Thankfulness is (as it were) the incense that perfumes our petitions,

to

to make them both acceptable, and prevalent with the Lord, so much the sooner.

But prayer goes up without increase, when we offer up our petitions without thankfulness. And that murmuring, or expostulating with God, offendeth him greatly: Also it disquiets us, and puts us into that fullness of disposition, that we finden children, who when they cannot have all they would, will throw away what they have: in like manner, it is our fault many times, when we come and seek to the Lord for any thing we need, we are so intent upon it, that we forget all the mercies we have received, as if they were nothing.

7. Above all conditions it is required, that we come to God in the Name of Jesus Christ. A thing commonly known: and yet commonly done in a formal and customary manner, not in earnest. I say as in that case, To him that knows to do good, and doth it not, to him it is

sin.

VII.

Pray in the Name of Christ.



Lev. 17.

*sin*, Jam. 4. 17. In the Law, he that brought a sacrifice, and offered it *without a Priest*, must be cut off from his people, both by excommunication, and by the civil Magistrate.

It was *Uzziah's* fault, to offer incense, when it was proper to the Priest only to do it. So here: the Lord requires sundry qualifications in the party praying: yet take heed of thinking to be heard for this; this is to offer without a Priest: rather confess your unworthiness: say there is nothing in you, why you or your prayer should be acceptable: but, Lord take them at the hands of Christ our High Priest, he is entered within the vail, he takes the prayers of the Saints, and mingles them with sweet odours. When a man can really do this, with dependence upon Christ, and come boldly in his Name, that is to offer a sacrifice to him. For it is not the excellency of the person, or pureness of the prayer, that causeth it to be heard;

heard ; but it is the Priest : see Lev. 5. 8. to the 11. None but Christ can put incense to our prayers. Only in his sacrifice doth the Lord smell a favour of rest. He is the beloved Son , in whom he is well pleased.

*Object.* Every one comes in the Name of Christ : and how shall we know, when we come in our own names in prayer ?

*Ans.* You shall know it by this: if you have boldness and confidence, it is an argument you look not upon your selves, but upon Christ: whereas the timorous person looks too much to himself, the High Priest is forgotten. In Christ there is enough to carry thee out, and breed confidence in thee.

Beside, this coming in the Name of Christ will make thee think thy self much beholden to him for every petition that is granted, saying, I may thank Jesus Christ for this; if he had not dyed, if I had not had such an High Priest, I had lost this benefit ;

And how we may know this.

Difference  
from the  
wicked.

benefit: so it shall be put upon his score, and will make thee so much the more indebted to him, and enlarged in thankfulness.

*Object.* If the Priest make a man acceptable, why may not a profane man hope as well as the most holy man?

*Answer.* Though the Priest give all acceptance to the sacrifice, yet that is not all: two things beside are required:

1. The person bringing the sacrifice must be clean.

2. The sacrifice must be without blemish. The person praying must be holy, and the prayer fervent. And yet without Christ, the Priest, neither of these is acceptable. Of him therefore make use, as of your Priest, and encourage your selves by him in prayer, when ye consider the glorious and holy God, and your own vileness, and what great distance between him and you. By Christ receive boldness and confidence, and offer sacrifice in him. All the

the Conditions of prayer now are observed, and you may be confident to expect the granting of your petitions.

Only wait for it. It is a fault, when we have prayed, and the thing comes not presently, to be ready to give over. We should set more price upon our prayers, and think them of that worth, that at last they will bring the thing to pass. At last the medicine will work, and do good : cast it not away. *Sarah*, when *Abraham* had a promise of a son, made too much haste to give *Hagar* to *Abraham*: and *Rebecca* made too much haste (by lying) to get the blessing for *Jacob* : this was not waiting, but stepping out to another means ; because they thought prayer and dependance on God would not do it. So *Saul* would not wait upon God, but hastened to offer sacrifice. And so it is, when a man is discouraged : *David*, when the thing was not presently granted, was ready to give

Wait for  
an an-  
swer to  
thy pray-  
ers.

give over, and fell to a desperate complaint, saying, *One day I shall fall by the hand of Saul.*

Take heed of this, and when ye offer up your prayers thus, learn to know what they are, learn to trust them, and to depend, and wait upon God; say, Certainly I shall not be denied, the thing shall surely be granted.

CHAP.



CHAP. VI.

*The Cup of Blessing.*

*In three Sermons upon I Cor.  
10. 16.*

*The Cup of Blessing that we bless,  
is it not the Communion of the  
blood of Christ? &c.*



**O**f all the actions of our  
life, none are of so  
great consequence, as  
those wherein we  
have to do with the  
great God of heaven and earth:  
And among those, none so weightie  
as that wherein we draw neereſt to  
him, I mean in this holy Sacrament  
of the Lords Supper.

Therefore

LEV. 10.  
3.

Therefore nothing concerns us more, then that we receive it not unworthily: because the Lord will be sanctified in all that draw near to him, namely, either in the holiness of their hearts, or in executing his just judgments upon them. And that you may not come unprepared, either now or at other times, we have purposely pitched upon these words, *The Cup of Blessing, &c.*

### S E C T. I.

*In the Sacrament is a true communicating of Christs Body and blood: Yet not through any real or corporal Transubstantiation.*

*Doctr.*  
Christ commu-  
nicated  
in the  
Lords  
Supper.

**T**He first thing we meet withal in that Text, is, that in the Sacrament of the Supper there is a communication of the very body and blood of Christ. Yea, corporally, say the Papists, alledging those words,

words, *This is my body*: and some of our own men, that are willing to leave them in other points, yet are held with some scruple in this, and cannot be perswaded but there is something in it more then our Divines affirm: for whose sake I will spend some time in confuting the Popish Transubstantiation:

I. Asking whether this be necessary, or no. If not, we may as well deny it, as Papists affirm it. And an opinion compounded of so many miracles and ingredients may not be put upon us without necessity constraining, as themselves confess. But no such necessity is there of Transubstantiation, neither in regard of the thing, nor in regard of the words, *This is my Body*.

For the former. Look to all the ends of the Sacrament, ye shall finde ye may have all without such a Transubstantiation.

One is, to bring Christ to our remembrance, as he said, *Do this in remembrance of me*. But the Sacrament

Yet not by a corporal presence there.

I.  
There is no necessity of it.

Either in regard of the thing

Four ends of this Sacrament.  
I.



crament it self, with the words of institution, are enough for his remembrance. And the word (*remember*) shews he is rather absent, then present : remembrance is of things absent. Beside, the other Sacrament represents Christ, and calls him to remembrance ; where is no such Transubstantiation. Therefore it is not needful for remembrance, that Christ should be corporally present.

2. Another end is, to *shew forth the Lords death till he come* : for which it is not needful, no more then for preaching, wherein Christ is set forth crucified among Gods people, Gal. 3.1. And that particle (*till he come*) presupposeth he is not yet here.

3. A third end is, to unite us more to Christ : but our union with Christ is not corporal, but spiritual : by faith, and not by sense. Both the *relative union*, as of husband and wife, who are one, though a thousand miles asunder : and *real*, when th

the Spirit of Christ dwelleth in us :  
so that in this regard it is not neces-  
sary there should be a corporal pre-  
sence in the Sacrament.

The fourth end is, that our faith  
may be strengthened : but the faith  
required to believe Transubstantia-  
tion is far above the highest pitch of  
faith expressed in all Scripture : it  
is much easier to believe, that Christ  
took mans nature on him for us, that  
his sufferings belong unto us, &c.  
then to believe that a piece of bread  
is turned into the body of  
Christ. We must not blow a spark  
too much, for putting it out : so  
here, it doth not help, but over-  
whelm faith, when the means used  
to strengthen, are beyond the thing  
to be strengthened.

*For the latter.* As in regard of  
the thing there is no necessity of  
Christs corporal presence in the Sa-  
crament, so neither in regard of the  
words, *This is my body.* They may  
have another meaning, *q.d.* This is  
the figure or Sacrament of my body:

Or of  
the  
words.

P p

specially

ſpecially ſeeing it is ſo frequent with Scripture, to uſe Metaphors in this kinde: Chriſt is called a Rock, a Lamb, a Lion, &c. and calls Herod, fox: and Judas a devil: meaning they are types, like ſuch and ſuch things. Words are like clothes, that may fit more backs then the Owners. *Body*, ſignifieth divers bodies: *This*, as many things as you point unto. Wherefore there is no neceſſity, that they ſhould ſignifie a corporal preſence of Chriſt.

*Object.* In a matter of this moment, as the Sacrament, the Lord ſpeaks diſtinctly, and uſeth no Metaphor, though in other caſes he do.

*Anſw.* In every Sacrament he uſeth Metaphors: ſaying of Circumciſion, this is *the Covenant*: and of the Paſchal Lamb, that it is *the Paſſeover*. So here, this is the Cup of the New Teſtament in my blood: this *cup*, that is, this *wine*: and, *cup of the New Teſtament*, that is, the *Sacrament* of the New Teſtament.

ment. In like manner, This is my body, that is, a figure of my body; this is a convenient sense, and therefore why should we feign such a monstrous thing, that bread is turned into the very body of Christ, and wine into his blood? what need such a monstrous fetch as this, to help the words to a meaning? what necessity is there, that they should be so interpreted?

2. As there is not necessity, so there is not possibility. Gods power is not used, but where his glory and wisdom go before. He cannot lye or deny himself, namely because it is not for his honour, nor stands with his wisdom.

First, it is not for the glory of God, that there should be such a conversion of the bread into Body of Christ. Whensoever the Lord appeared, he appeared in glory: as for example, when he appeared to *Elias*, he came in great Majesty, and glorious harbingers sent before him, fire, wind that rent the rocks, &c.

2. There is no possibility of it.

And so six arguments against Transubstantiation.

I.

P p 2

Object.

*Object.* This was not so, when Christ humbled himself to death as a man.

*Ans.* Even in his lowest humiliation some spark of his Divinity appeared: and often there was such a Majesty in him, as caused them to tremble who beheld him. But that he should appear in the likeness of a piece of bread, is a monstrous thing, and against the glory of God. Do ye think if Christ should come down upon earth (after his Ascension) and exhibit himself to be worshipped amongst us, that he would present himself in the form of a piece of bread? No, it were not for his glory: and then certainly the power of God must not be brought down for the working of it.

2. Secondly, it is against the wisdom of God, who doth nothing in vain, nor ever wrought miracles when they might be spared. But all that we have by Christ, represented in the Sacrament, may be done without

without a miracle ; therefore no necessity : therefore it befits not the wisdom of God to do it.

Again, would not the smallest miracle, visibly exposed to sense, help more then such a miracle as this ?

Thirdly, it is against *sense*. But of all demonstrations of reason we have to prove things, nothing is so firm as that which is taken from sense. And it is an undoubted truth in Divinity, that in all matters of sense, sense is a competent judg : understanding it of Objects peculiar to sense, and *proper*, (otherwise the eye is not able to judg, that is, of sounds:) so Christ, when he would prove he had a true body, sends his Disciples to their senses, *A spirit hath not flesh and blood as ye see me have, Put thy hand into my side and feel, &c.* In turning water into wine, sense might judg of the change: and would you not think it strange, if Christ should have come to the Master of the feast, requiring him

P p 3

to

to believe it was wine, though he saw or tasted nothing but water? or if God should say to *Moses*, though thou see nothing but a rod, thou must believe it is turned into a Serpent? So here: when all the senses tell us it is bread we taste, touch, and see, why should we say there is any thing else but bread?

4.

Fourthly, it is against *reason*, as well as against sense: namely, that Christ should be in heaven, and have but one body, and yet have ten thousand bodies on earth: that his body should be without all circumscription, and other properties of a body: that bread should be no bread; yet there is the quantity, taste, and whiteness of bread: and seeing these Accidents alone are there, whether doth it nourish the body or no? no, say they, if they follow their principles; and yet some of them have been so holy, that they would feed upon nothing else but the Eucharist: for a Priest may consecrate a Cellar of wine, and

and as much bread as he will, feed, and be nourished, yet nothing here but Accidents of bread. In a word, the Schools that traverse this so acutely, are not satisfied at all in this, but leave it as a wonder.

Fistly, it is against faith, which, though it be beyond sense and reason, yet it is not contrary to either. Sense and reason are Gods works, as well as grace. Now one work of God doth not destroy another: Else there must be imperfection in the Workman. But faith is not contrary to reason: only it elevates reason, and raiseth it higher, to see further then of it self it could have seen.

Sixtly, it is against Scripture: which, though it saith, *This is my body*, yet no where saith, that that bread is turned into the body, or that there is such a Transubstantiation. Yea, in the next Chapter, five times it is called *Bread*; even after consecration, *The bread which we break, is it not the Communion of*

5.

6.

1 Cor.  
10. 16.



the body of Christ? And the other element is called wine, and the fruit of the Vine.

Or if the meaning of Christ were as Papists expound; why did the Disciples never ask a question about it? or the Fathers that followed in the first times, why spake they not of such things?

*August.  
in locum.*

Saith Saint *Augustine*, *John Baptist* said he was not *Elias*, and yet *Christ* saith *John* was *Elias*: how shall we reconcile these two? thus: *John* speaks properly, and *Christ* figuratively: and therefore they cross not one another. So (saith he in this very instance) *Christ* saith, this is my body, speaking figuratively: and it is not his body, if we speak properly: as also in the Temple of his body, they that understood it of the material Temple, were reckoned as false witnesses against *Christ*: And such are those, who understand these words corporally and materially, which our Lord understood of his mystical body, to be received by faith.

*Object.*

**Object.** In the sixt of John, where Christ speaks much of *eating his flesh*, and *drinking his blood*, it must needs be understood of a corporal manducation.

Joh. 6.  
opened  
and vin-  
dicated.

• 1.

**Ans. 1.** This cannot be the meaning of that clause, *because the Supper of the Lord* was not then instituted : and whereas his words were at least intelligible by the people, it was impossible they could understand them of a thing that then was not. If they say it was their dulness : I answer, it is no dulness, not to conceive that which simply could not be known : but this then had no being, and so could not be known.

2.

2. The words sound rather that flesh is turned into bread, then bread into flesh: *I am the true bread that came down from heaven*, and, *I am the living bread*, and *my flesh is bread*, and *I give life to the world*, vers. 51.

3.

3. The eating of Christ flesh, and drinking of his blood, is al-

Pp 5

way

way taken in a good sense, and made peculiar to the Saints : vers. 53. 54. such have eternal life, he will raise them up at the last day. But many that eate his flesh in a corporal manner, shall not be saved, as Papists themselves grant, And many are saved, that never eat his flesh, nor drink his blood in the Sacrament : v. c. the thiefe on the Cross, who went immediatly to Paradise : and the Patriarkes before Christ, who did eat onely the same *spiritual meat*, and drink the same *spiritual drink*, 1 Cor. 10. 3. 4. and *Mary Magdalen*, when she had never tasted of the Sacrament, yet had her sins forgiven her : and those that dye children, being baptized, (saith the Council of Trent) though they receive not the Supper, yet are saved,

4.  
Origen in  
Mat. 5.

4. The Fathers that lived neer the Apostles time, interpreted those words as we do : *unless ye eate my flesh, and drink my blood, ye cannot have life* : Origen saith, *If it could be,*

be, that he who remains an ill man could eat the flesh of Christ, and drink his blood, then it could never be said (Joh. 6.) whosoever eats my flesh, and drinks my blood, hath eternal life, and I will raise him up at the last day.

Augustine saith, Whosoever is not a member of Christ, he eats not his flesh, he drinks not his blood, though visibly and corporally he crush with his teeth the Sacrament of the body and blood of Christ. Elsewhere he gives this rule for interpreting the Scripture, If we finde that commandment that is flagitious, hurtful, and evil, we must not interpret the Scripture so, that such a thing is to be done: and then he gives instance in this place of Joh. 6. saying it is a flagitious and hainous thing (to eat mans flesh) which man abhors when he thinks of it: therefore the words are not so to be understood, but spiritually and figuratively.

Ambrose saith (referring to Joh. 6.) Christ is the bread of life, he that  
eates

Aug. in  
Joh.  
tractat 26

De  
Doct.  
Christ.  
cap. 13

Ambros.  
in Pl. 118

eats life cannot dye, none eate the body of Christ, and drink his blood but they must needs live for ever

*Athanas.*

*Athanasius* saith, It is not corporal but spiritual, which Christ speaks of eating his flesh, that small body of his could not feed so many: and therefore (saith he) when Christ had finished his speech of eating his flesh and drinking his blood, he speaks of his ascension into heaven, that he might draw us from carnal conceits, to raise our minde to understand the thing spiritually, to ascend to him by faith, and to know the spiritual nourishment of the soul, and not corporal of the body.

*De ref.  
carn.  
Con.  
Marcel,  
In Thom.  
part. 2.  
quest. 80.*

Thus also interpret *Tertullian* and *Eusebius*, with others: yea and some of their own writers, as *Biel*, *Canisius*, and *Cajetan*, who saith, To eat the flesh of Christ, is to believe in Christ: so that it is no new interpretation, fastned upon the words by *Calvin* and *Beza*.

To

To leave the place in John, and add something of the doctrine : *Irenæus* that lived within seventy years after the death of Saint John is clear in the point, that the Bread and wine are but Sacraments and figures of the body and blood of Christ.

So are *Clemens Alexandrinus*, *Origen*, and *Tertullian* : though they speak not so distinctly, as do our modern Divines, the controversie not being then moved. And *Damascene* that lived in the year 730. was the first that began in the Eastern Churches, this opinion of Transubstantiation. In the western Churches it was set on foot in the time of *Carolus Calvus* Emperor, who set *Bertram* a learned man on work, whereby the controversie continued in good state till 200 years after. The first man that infused this poyson into the Church, was *Lanfrank* Archbishop of Canterbury, *Anno Dom.* 1030. At what time the opinion began to be something

thing hot : then *Berengarius* wrote against it, upon his condemnation retracted it, but before his death repented his retraction : and upon writing his retraction it began to be put upon men by necessity, by the Pope, in the time of *Bernard*, about 400 years since.

## S E C T. 2.

*How Christ is communicated to us in the Sacrament.*

**I**N the Sacrament there is an outward action, whereby with the mouth we receive the bread and wine : and an inward action, whereby spiritually and through faith we take the very body and blood of Christ. So that we agree in the thing, with our Adversaries of *Rome* : onely there is difference in the manner : we say Christ is communicated to us in the Sacrament *spiritually*, they say *corporally*.

This Sacrament is a *visible Gospel* and

*Verbum  
audibile,  
et visibile.  
Aug.*

and a Seal of the New Covenant. What the Gospel presents to the ear, this Sacrament presents to the eye. Now the Gospel (on Gods part) is an offer of Christ to all that will take him, for remission of sins.

When God looked on mankinde, as fallen in *Adam*, he resolved in himself to recover them again, by giving his Son to them. Hereunto they must know their estate by nature, and this gift of God, reconciliation with him, title to his Kingdom, from the hope of which they were fallen. Then *on our part* the condition required is, that when Christ is thus given, we must receive him, love him, serve and obey him, turn from our evil wayes: We must be his, as he is ours. And when this Covenant or agreement is made between us, God puts his Seal to it, which is this Sacrament of the Supper: as the heap of stones was a witness between *Jacob* and *Laban*, not to hurt one another, and



and the Rainbow between God and *Noah*, that the earth should be drowned no more : and the blood of the Paschal Lambe, that they should be secured from destruction. A mans seal, conveying land away, will be a witness against him, if he forget or deny his bargain, or go about to break it, : so here : God offers his Son, take him, his body is broken for you, his blood shed for you, take and eat, take and drink, let him be yours, onely remember that you serve him, and love him, and let this Sacrament be a signe and a witness between us. —

Note.

And note : it is not a bare sign, but a sign of the Covenant. There is great difference between wax that bears only the impression of an Image stamped upon it, and that which is a Seal to a Deed : this is a sign of the agreement, gives interest into the thing, gives Title to the commodity conveyed, and binds the owner perpetually to performance.

Such

Such is the Sacrament: not a naked sign, but giving us interest in all his benefits: *Take, this is my body:* that is (by *Synecdoche*) whole Christ: we have both him, and all things else.

SECT. 3.

*Hereby we should be confirmed in the assurance of forgiveness.*

**L** Aboue we by this doctrine to confirm our faith in the assurance of the forgiveness of our sins; as also to renew our Covenant. God hath said he is willing to pardon our sins: and that were enough, seeing he cannot lie.

But lest that should not be enough, he hath sworn it, *that we might have strong consolation*, Heb 6. 18. And beside, he hath added seals to it, the inward seal of the Spirit, and the outward seal of the Sacrament: As if he should say, I have promised to forgive you your sins;

*Use I.*

To confirm us in assurance of forgiveness.

A difficult  
thing to  
believe.

Reasons  
to arm us  
against  
doubting  
of for-  
giveness.

1.

2.

3.

sins; let the Sacrament witness against me, if I perform it not.

Where observe by the way, how difficult a thing it is, to believe. In health and prosperity it seems easie: but when the trial comes, the difficulty appeareth. And certainly God swears not in vain. He would not have bound himself with an oath, if there were not exceeding need of all these helps to confirm us.

Consider here these Reasons to arm you against doubting of forgiveness.

1. The Lord professeth he earnestly longs to save the souls of men: namely, whosoever have grace to come in: *As I live, I will not the death of a sinner: and, why will ye dye, O house of Israel?*

2. Mercy in us is but a drop to his Ocean, and but a beam to the fulness that is in him: If ye that are evil, give good things to your children, &c.

3. If God were not ready to shew

shew you mercy, the blood of Christ should be shed in vain; and no flesh should be saved: *Who could stand?* Psal. 130. 3. And none would fear, worship, or serve him. Take away all hope, take away all endeavour.

4. Consider what the Lord hath done for others: and say, Had he mercy for such and such, and hath he not mercy enough for me?

5. Christ in the days of his flesh was exceeding gentle, easie to be intreated, granted all that asked of him: and do ye think he is less pitiful now to mens souls, then he was to their bodies? or that now in heaven he hath laid aside his merciful disposition?

Oh but my sins are exceeding great.

*Ans.* Gods mercy is greater: like the mighty sea, that drowneth mountains as well as mole-hills.

My sins are of diyers sorts.

*Ans.* In the Lord there are multitudes of mercies.

My

4.

5.

Object.

1.

2.

3.

My sins have been repeated.

*Ans.* His mercies are renewed every morning. And in Zech. 13. 1. there is a fountain opened to Judah, to wash away sin and uncleanness: not a cistern, but a fountain, a spring of mercy; no end of mercy in God.

Oh, but I am unfit to receive it.

*Ans.* If thou thoughtst thyself fit for mercy, thou shouldst not have it.

Now, because thou feelest thyself unfit, the rather thou shalt be received to mercy. And, what is unfitness, but sin? If then all sins be forgiven, this is contained among the rest, and shall not be any impediment. Know and believe this, now that you come to the Sacrament; think him not backward to forgive: expect he will be as good as his word. Heaven and earth shall pass away, but his word shall not pass.

If an Angel should preach other doctrine,

doctrine, receive it not. And ye have this sure word, that God hath given you a general pardon, *Come unto me all that labour and are heavy laden, &c.*

Thus on Gods part all is fitted for your comfort.

On your part is required,

1. That ye take Christ, as the Lord offers him in the Gospel and Sacrament. It is the taking of a sum of money offered, that makes a man rich: and the taking of a sovereign Electuary, that heals him: and the taking of a rich Suiter to be an husband, that makes the match.

The condition of the Covenant on our part.

I.

Now to us a Son is given, Esa. 9. 6. and if we receive him, we receive power to be made the children of God, Joh. 1. 12. And this taking is in Scripture called *faith*, or believing on him: namely, an accepting of Christ for our King, our Lord and Husband: an act of the will, consenting and resolving to make him ours, and to give up our selves wholly to him, as he is given to us.

2. You

2.

2. You must take him in *deed*, as well as in *will*: that is, so as to serve him, and only him, and turn from all evil waies: like a Rebel that receives a *general* pardon, but on condition to take the King for his King, and rebell no more.

3.

3. You must lay down your arms of rebellion, renounce the Colours and Tents of the enemy, and live by this Kings laws. Every one is ready to take Christ as a Priest and Saviour: but to take him as a King, and be subject to him; here all the world is at a stand: as the young man, when he heard that voice, *Go and sell all, &c.* We will follow Christ in fair way, but not in foul; with a Crown of glory, not of thorns; and will take the sweet, not the sour. Whereas true Disciples must deny themselves, and take up their cross, and follow him: and, *If we suffer with him, we shall also reign with him.*

4.

4. All this must be done out of love, and not only in extremity when

when every one would be willing to take Christ, and to do something for him, Gal. 5. 6. the first thing that *avails*, is *faith*; the next, *love*; and then the *works*, that come from love. Otherwise, as the Merchant that loves his goods, will cast them into the Sea to save his life, and a man on the Rack will do any thing, so will a sinner in sickness, death, or any great cross; but the Lord regards it not. *Contractus qui fit per minas, nullus est*: but if a Virgin consent when she is free, it makes good the match.

Add hereto, that fear is of a fleeting nature, but love is constant. If we take Christ out of this Principle, we will hold out and cleave to him without separation. Therefore he loves a cheerful giver, performer, servant.

We must delight in the law, in the inward man, and then the Commandments will not be grievous unto us. Whatever a man doth, and not in love; God looks upon such



such works, as upon so many carcasses: they are *dead works*, Heb. 9. 14. And he is *accursed*, that doth them, 1 Cor. 16. 22. Yea, though it were *giving all the goods to the poor, or the body to be burnt*, &c. ch. 13. 1, 2, 3. Love is a distinguishing Character.

An hypocrite may go very far, but love he cannot. Therefore still in Scripture the promise is made to *affection*; and it is the affection that makes a man a *good man*: he that *fears* the Lord, and he that *loves* the Lord, and he that *delights* in his Commandments, &c.

## S E C T. 4.

*See the greatness of Christ love, and love him again.*

*Use 2.*  
To shew  
the great-  
ness of  
Christs  
love.

I N that there is a real commun-  
ication of the body and blood of  
Christ in the Sacrament, we should  
thereby consider the greatness of his  
love; not to the Angels that fell  
but

but to us: which shews his liberty, & magnifies his mercy toward us; he loved *Jacob*, and hated *Eſau*. One ly his love putteth the difference. According to the greatness of his love, he quickneth us, being *dead in ſins and treſpaſſes*. And the Apoſtle elſewhere, when he comes to this matter, knows not how to expreſs himſelf, but as a man that ſtood amazed at the greatness of Gods love, he had his thoughts ſwallowed up with it: ſee ch. 3. 19. And this are you to do now when you come to the Sacrament: and not onely then, but at all times: *Do it in remembrance of me*, not to gaze upon it, or know it only, but to be moved with it, to take him, to fear, to love, to ſerve & obey him. It ſhould melt the hearts of ſinners, (as *Pauls*.) that it is *Jeſus* whom they perſecute, wrong, offend, and diſhonor; it is He, who gave his body and blood for them: *O Lord what wilt thou that I ſhould do no more wickedly, &c.* Be in- treated by the mercies of God to come in.

Qq

When

Mal. 1.

Eph. 2. 1,  
2.

And let  
it melt  
our  
hearts to-  
ward  
him  
again.  
Act. 9. 6.

When the father of the Prodigal did so much for him, how thankful was he? how was he affected? and how should every one be affected in such a case? The Gospel may well overcome us with kindness, as it were: as we see in *Mary Magdalen*, a sinner, received to mercy.

A Pardon is the best way to bring in a Pirate. A Thiefe runs away so long as he is pursued with Hue and Cry. So here, not the Law, but the Gospel brings you in: that prepares you, but this brings you quite home. namely, to hear, that after many adulteries the harlot may return to the Lord; Jer. 3. 1. We offer you Christ, and Christ offers himself unto you, as to *Jerusalem*; but every one that continues in any known sin, receives him not (as Joh. 1.) takes the grace of God in vain, tramples under foot the blood of Christ as an unholy thing, doth what he can that the death of Christ may be of none effect, and recompenseth

recompenseth to the Lord evil for good. And doest thou think, that the Lord wil bear this at thy hands? No surely, he will be revenged on such a man, or such a people.

S E C T. 5.

*The misery of a man out of Christ.*

**T**Hat I may not onely shew you, what the duty is, without affording you some help to do it, I will add some things that may invite you to come in. And first, the misery of one that is out of Christ. The Prodigals misery was the first thing that sent him home. But he that believes not in Christ, is condemned already & hath no life in him : the Wrath of God abideth on him : Joh. 3. 18. 36. Now the wrath of God, as of a King, is the messenger of death. There is a power in it : which who knoweth ? and yet, in punishing the wicked, he makes it known, Rom. 9. 22. It is a

I  
Our  
misery  
out of  
Christ.

Pl. 90. 11.

Qq 2

terrible

Death.

terrible thing, to be subject to the wrath of God. And it is seen in these three particulars.

1. You shall be subject unto death, as to an enemy, and to him that hath the power of death: whereas to the godly death cometh as a friend: as is said, Death is the rich mans enemy, and the poor mans friend. The same messenger called *Pharaohs* Butler to promotion, and his Baker to execution. So here, Death when it comes without a sting, is nothing; otherwise it is terrible: It is a great misery, that we see men fall continually by death, as leaves in Autumn. And whereas we can look upon other evils, and out-face; death when it comes, appales us, and makes us tremble. Even *Saul* that was valiant as a *Lion*, at the news of death fell to the ground, and there was no strength in him. All are petty miseries to this: this is the great Giant that makes the stoutest heart to tremble at his approach.

2 Sam. I.  
23.

2. Out

2. Out of Christ you shall be subject to *the fear of death*, which is an hundred times worse then death it self, Heb. 2. 14, 15. For death continues but a moment, but the fear of death continues alway, embitters all your comforts, sours all your joyes, and keeps you in a continual trembling: Through the fear of death you will be in bondage *all the dayes of your life*: Even the remembrance of death (as well as death it self) is bitter to him that lives in pleasure. And nothing is greatly terrible, but so far as it is mingled with this fear.

Fear of death.

This is the gall, or *Colloquintida*, that takes away the sweetness of all comforts. And all evils are so far terrible, as they are harbingers of death, or cracks to give warning of the fall of the whole house, that shall never be repaired again.

3. Death hath a Page that comes behind him, ten times worse then himself, and that is Hell; whereunto without Christ you are subject,

Hell.

Rev. 6. 7, 8. Hell is the hook that is hid in death. If death should come without hell, it were another matter. Death is but the lightning: it is hell that is the crack of thunder: and shall we (like children) be afraid of the lightning, and not be afraid of the bolt? It is hell that is the gate that keeps us for ever: death is but the Arrest, that carries us thither.

Mat. 16.  
26.

Now consider; *What will it profit a man to win the whole world, and lose his own soul?* q. d. to save the paring of his nails, and lose his finger? to save his shoe, and lose his foot? to save his ship, and lose the freight? In all other miseries our comfort is, that death will come in the end, and put a period unto them: but this second death, Hell, is such a death, as hath no other death to end it. *But for hope the heart would break*: here is no hope, and therefore there is a breaking of the soul, as well as torment of the body.

Exhortation to get out of it.

This is your estate out of Christ:

np

up Sampson, the Philistines are upon thee; if your hair be gone, that is, if Christ be away, what a case are you in? shall they not take and carry you to prison, there to lie for ever? Certainly the destroying Angel cometh; death cometh when thou least lookest for him, as a thief: the avengers of blood do pursue: where are you, if the blood of Christ be not sprinkled on you, and if you be not come to the City of Refuge? Without Christ ye are naked, and destitute of Gods presence and favour, as Israel by making the Calf: the hedge is broken down: and no shelter left for you. Not Moses, but Christ holds the hands of God, that he cannot destroy us: it is he that stands in the breach, and keeps out the inundation of evils, that we be not over-whelmed with them: he is the Ark of God, that causeth the house of Obed-Edom to be blessed: and we have more cause (a thousand times) to take to heart the want of him, then they had to la-



ment the loss of the Ark, which was but a type of Christ.

*Object.* Christ is merciful, and I hope I am not out of him.

*Ans.* He is merciful: but to whom? not to the wicked: not to any that continues in a known sin. Christ takes none to himself, but he frees them from the dominion of every sin: there is not one ruling lust there: one wrong way is enough to lead you to hell: They that are in Christ, do crucifie the flesh, and all the affections. Christ hath his mark, as Antichrist hath his: namely, thou must be a *New Creature*, 2 Cor. 5. 17. Thou art made all new, as if thou hadst another soul dwelling in thy body.

Again, thou hast his Spirit, and art sealed by him, Eph. 1. 13. As the Merchant sets his seal upon his goods, and thereby can say, This is my parcel of goods: Christ also sets his seal upon all to whom he will be merciful. If thou have his Spirit, to sanctifie and change thy heart.

Rom. 6.  
14.

Eph. 1.  
13.  
opened.

heart, to make thee another man, and enable thee to do more then thou canst do by nature, it is well. But if thou want this Seal, thou art none of his, Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his.*

*Object.* I hope I have the Spirit.

*Ans.* Christ never gives that privy seal and signet of his, but there is a Broad Seal likewise that follows; namely, of *departing from iniquity*, 2 Tim. 2. 19. There must be no exempt place in thy heart, or life, wherein thou wilt have a priviledg to continue in the least sin.

## SECT. 6.

*Benefits we shall have by Christ.*

**I**N the next place, if we could open the Casket, and shew you the Jewels, or unlock the treasures that are hid in Christ, it would bring you in love with him, and make you (as Paul) *account all dross and dung,*

Q q 5

that

II.

Benefits  
of being  
in Christ.  
Phil. 3. 7,  
8.

I.  
Life.

that you might have him. For  
1. You shall have life by him, Joh.  
6. 54. and this made the woman of  
Samaritan hearken to him, speaking  
of water that would keep life for  
ever, c. 4. 14. You would think  
your selves happy, if the Angel that  
kept the way of the tree of life,  
would give you way to go and eat  
of the tree: Yet is this granted to  
*every one that overcometh*, Rev. 2. 7.  
and v. 11. *such shall not be hurt of  
the second death*: q. d. the first death  
is nothing, the breadth of it is but a  
step, the length of it but a moment  
of time, or two: there is a second  
death, as it were chambers of death,  
leading from one misery to another.  
If you take Christ, ye shall not be  
hurt of the second death: this he  
useth there, as a compelling argu-  
ment.

Consider it, life is sweet: yea  
it is natural to every one, to desire  
immortality: what would you not  
give, to have the thread of life drawn  
out for ever, by a thing that

*Alchy-  
mists*

must speak of? And will you not regard this that will do it indeed? Will ye not take Christ, which is life indeed, and will give you another life of immortality? it is not immortality, simply, that we desire, but happiness withal: and this hath Christ promised, 2 Cor. 5. 4. *immortality shall be swallowed up of life*: that is, as a rude draught in a picture is swallowed up with the picture when it is perfected, childhood of man-hood, glimmering light of perfect: this Paul desires there, who otherwise could be content to enjoy the comforts of this world, as well as others. Job always waited, till his change should come: and surely he meant the change would be for the better.

*Object.* I could be content, to have this temporal life continued.

*Answer.* If the Lord would proclaim an immortal life here, it may be he should have more followers than now he hath. Yet it were a foolish choice, if you might have it.

For,

2 Cor. 5.

4.  
opened.

Job 14.  
14.

For, what have you here? many evils, both in your bodies, spirits, and estates: and these wound you with sorrow: and for good things, they do but infect your affections, weary you still, and yet whet your tyred appetites with a new edge. Many troubles, and many businesses, one drawing on another, make a short life more short then it would be. And in best estates, the pomp soon vanisheth, and is no where to be found. So that in this life immortality were not worth the having.

But this cannot be had. As the heavens roll about every day, so we see mankind hurried along with an unweariable motion to the West of his dayes, and posterity still posting after Ancestors by an unrepealable law of succession. Is it not our wisdom then, to provide for another life? Wise Heathens said, that a Philosophers life is nothing but a meditation of death: and shall Christians come behinde them?

*Object.*

*Object.* I hope death is afar off, and I have time enough.

*Ans.* Take heed thou be not deceived in that; it may be a delusion; as the Painter by placing his colours maketh a thing seem afar off, when it is neer at hand. Our folly and fancie, misapprehending of things, make us look on death as afar off, when it may be it is at our heels, at the next door: & we know not how soon we may meet it. Sir, and think, and say, I must dye, and I can dye but once, and if I be not prepared, there is not a second opportunity; and my soul is immortal: and, if I take Christ, I shall live for ever: *Lord, whither shall I go? thou hast the words of eternal life.*

Joh. 6.  
68.

2. If you will come in to Christ, you shall have all your debts paid, and be under Covert, and may put off all Arrests, saying, They are none of my debts, go to my husband, he must pay them, and not I. Which is no small matter, Ps. 32.1.

*blessed*

II.  
Our  
debts are  
paid.

blessed is the man whose sins are forgiven : not he that lives in health and wealth, in credit, in all abundance, in the favour of Princes, &c. When sin is forgiven, we are reconciled to God : and God only can makeman happy.

Sin is a bar, that stops all good, and lets in all evil : take that away, and ye must needs be happy. The best offers are nothing to a Prisoner, without a pardon : and likewise to a sinner. The great promise went before of the *Messiah*, that when he should come into the world, he should save his people from their sins. And still it is a mercy, which though ye slight now in health and strength ; yet when the times come that God shall charge your sin upon your consciences, to feel the weight and burden of it, you will finde no mercy like to this : then if any bring the glad tydings of peace, even his feet will be beautiful.

III.  
Rest for  
the soul.

3. If you will come in, and take Christ, *ye shall finde rest to your souls,*

*souls*, Mat. 11. 28. 29. and he will be to you what the Haven is to a Sea faring weather-beaten man, or a cool refreshing shade to one that is scorched with the heat of the sun, or a cover to one that is overtaken in a storm,

In sin there is much weariness. :

1. In the *service* of it : lusts are tyrannous and hard masters, saying, Go, and you must go, come, and you must come. Here Christ gives you *rest*, by mortifying and killing sin, as *Moses* did the *Egyptian*.

Weariness in sin five waies.

1.

2. In the *guilt* of sin, which haunts us like furies, with many secret whips and twinges on the soul. Against which Christ gives *rest*, while he *justifies us through faith*, and calmes the conscience which before was full of horror and vexation, Rom. 5. 1.

2.

3. In the *fruits* of sin, losses, sickness, &c. from which Christ delivers us, partly by freeing us from many of them which otherwise we should feel, and partly in taking a way

3.



way the venome and sting of those we do feel: sin is the sting of death, and so of all other evils: and what is the adder, when the sting is away?

*Paul* suffered abundantly, & yet was happier in all, then *Nero* was in his palace. *Adam* in paradise, with the sting of conscience, was filled with horror; when *Paul* and *Silas* in prison, with their feet in the stocks, after much whipping, at midnight (enjoying a good conscience) did sing that the prison rung of them.

4.

4. In the *habit* of sin, which is to the soul as sickness is to the body: now a sick man is weary of every thing, of sitting, of lying, of all. Here Christ gives rest, while he gives grace, which cures all distempers of the soul.

3.

5. In all that sin toucheth, even all the conditions of a mans life: he is weary of solitariness, and of company: of business, and of idleness: of an high condition, as being subject to envy, and of a low condition, as subject to injuries. Which weariness

weariness Christ takes away, by teaching us how to accommodate our selves to all conditions, how to wait, how to abound; how to live, how to dye: and by giving wisdom (for folly will quarrel at the best condition;) and that will make the worst condition comfortable.

Thus Christ giveth rest, while he casteth out sin, which is the cause of all tempests. When Jonas was cast out, there was a calm. But out of Christ there is nothing but trouble, and disquiet, and restlessness. A good Motive to come in, and take him.

4. If you will come in to Christ, you shall have a Kingdom: Mat. 3. 2. Luk. 12. 32. Rev. 1. 6. Look to the properties of a Kingdom, and you shall finde all in this.

First, liberty: Kings have their liberty, others are subjects. Christ, so soon as you take him, sends his Spirit into your hearts, which rectifies your will, and sets all strait within you: so that (in some sense)

ye

Phil 4.  
12.

IV  
A Kingdom.

I.

ye shall live as ye list: Joh. 8. 36. *the Son shall make you free*: ye shall be in no subjection to lust, or to any thing else: but serve the Lord *without fear*, Luk. 74. The true serpent eat up the false: so the true fear eat up the false. Another fears death, sickness, loss of friends, &c. But to a man in Christ, all these (as Masters) are rated by the masters command, and can do him no hurt: which, what an happy condition is it, that he need be *careful in nothing*, yea, and all shall *work together for his good*? *M. Long*

2. Secondly, plenty: in Solomons Kingdom was abundance of all things: so here, the Kingdom of God stands *not in meat and drink*, houses, wives, or the like, but in *righteousness, peace, and joy in the holy Ghost*, Rom. 14. 17. and your souls shall have a rectitude in them, to be free from disorder, distemper, obliquity.

3. Thirdly, peace, and serenity in your souls, as when the Sea is with-  
out

out winde or storm; also joy and consolation of the Spirit: and beside, ye shall have the power of Kings: *the Kingdom of God is not in word, but in power*: ye shall not only wish ye could live an holy life as others do, mortifie lusts, and do duties, but ye shall have power and ability to do them: *I am able to do all things* (saith Paul) *through Christ that strengtheneth me*: Phil. 4. 13. And ye shall have the victory of Kings; you shall be overcome in nothing: that is, ye shall not be diverted from your way, nor put beside your intention, or steadfastness: in poverty ye may be, *but not overcome*; as the Apostles who triumphed over all the oppositions they found, and trod Satan under foot. Finally, ye shall have the glory of Kings; being in Christ the sons of God, heirs apparant, *Princes in all lands* (whereas others are but Princes in their own dominion) Pl. 45. 16.

1 Cor.  
4. 20.

Object. We see no such things.

Answ.

*Answ.* You are Princes, though you walk on foot as servants; and sons of God, though it appear not yet what we shall be, 1 Joh 3: 1, 2. Eccles. 10. 7. When all are gone off the stage, all shall appear as they are.

*Object.* This were good if it were a real Kingdom.

*Answ.* It is as real as external Kingdoms are, and should not be worse esteemed because it consisteth not in outward things. It is spiritual, and tends to the perfecting of the soul which is better then the body: and therefore needs must it be beyond an outward Kingdom. Nature hath made the Eagle the King of birds, and the Lion the King of beasts. And Christ makes the godly Kings unto God; putting a royal disposition into them, to excel other men as much as Eagles excel other birds, or Lilies other flowers, &c.

V  
Riches.

5. You shall not have an empty Kingdom, but Riches with it: gold

tryed

tryed in the fire, Revel, 3. 18. Indeed another kinde of riches : you shall be rich towards God , though not toward the world, Luk. 12. 21. Of the Church of *Smyrna* he saith, *I know thy poverty, but thou art rich*, Revel. 2. 9. It is a Metaphor : when any hath precious things, and abundance of them, then it is said to be riches : so in Christ ye shall have abundance of knowledg, faith, love, patience, and the like, and be rich in grace ; and thereby be made ready to every good work, 2 Tim. 2. 21. as a spoone or other vessel is fit for any service it shall be applied unto; so you for all the duties of new obedience : you shall do them with facility, and without weariness : He that hath the faculty of seeing, seeth easily. When a tree is full of sap, it will soon be filled with blossoms, and with fruit. So in Joh. 15. 5. without me you can do nothing : but by me, you shall be able to do all things

*Quest.* What is it worth to be rich

What  
those  
riches  
can do  
for us.

What  
these  
riches can  
do for us,

I.

rich in grace, and in good works?

*Ans.* Much every way.

1. You prize riches, because they can procure any thing you need, bread, wine, apparel, houses: So these riches will procure at the hands of God counsel in difficult cases, success in doubtful businesses, health in sicknesse, as for *Hezekiah*, friendship from enemies, as for *Jacob* when *Esau* came against him, life in the very jaws of death, as for *David*, *Psal.* 116. 3. These riches can fetch in any thing. *Cornelius* his prayers and alms were had in remembrance with God, when perhaps himself had forgotten them. Sin lies at the door, to do hurt one time or other: so grace one time or other will do us good. Riches are reckoned precious, because they will set men on work: but these riches set God on work, and will do as much for us as God can do.

2.

2. Riches make a man independent, to say, I can live by you, and without you. So those that are rich in

in grace, can say of the world, It is vanity, yea dross, we have better things provided; and there is no way to have independence, but this.

3. These Riches will stand you in head in the day of dearth of death, of necessity, to comfort and uphold you. Take two men, when death comes: one rich in this kinde of riches, the other toward the world: when these die, which of the two riches would you chuse? Consider, and let this win you to come in to Christ.

Beside, you shall be rich in all kinde of blessings, comforts, privileges: *all shall be yours*, 1 Cor. 3. 23. where is a Catalogue or Inventorie of a Christians riches: he hath interest in all the gifts of men, for his salvation: and if he hath not the word at will, the very want of it shall tend to his advantage. In the field all is for the wheats sake: so in the world all is for Christians sake: even the storms and afflictions they

3.

4.



they endure: else they would not ripen. Nay, their *death* is a squaring and fitting them for eternity: seems terrible, but yet is for their advantage: they shall dye just then when it is best for them: like a man who would have his tree to grow, therefore lops it just in the time and season, but trees that he would have destroyed, he cuts at any time.

*Object.* You promise for eternity indeed, but what do you for the present?

*Answ.* Godliness hath the promise of *this present life*.

*Object.* Though it be well with us for the present, yet we know not what may befall us.

*Answ.* All is yours, both things present, and *things to come*. And if all this will not content you, I will add one thing more, the Lord himself is yours, with all that he hath, and all he can do: your portion your exceeding great reward: his *loving kindness is better then life*: his favour better then silver and gold.

Prov.

1 Tim. 4.  
8.

Psal. 63.  
3.

Prov. 22. 1. Better to be rich in friends, then in money. The Hea- then, being asked where his treasure was, said, where Cyrus my friend is. God is the best friend, and riches: so that we may truly say, There is no end of a Christians riches. Paul preached the *unsearchable riches of Christ*, Eph. 3. 8. We give you but a little glimpse thereof. If God open a crevice of light to you, to see these riches, you will be content to do as the Merchant, to *sell all for the Pearl*: saying, I will go and take Christ, for there is riches indeed. And he is an happy man, of whom God saith, as of that Church, *I know thy poverty, but thou art rich.*

6. If you will come in to Christ, he will make you a feast of *fixed wines*, of *fatlings full of marrow*, Esa. 24. 16. with Mat. 12. 4. As meat, it maintains life, yea immortal life: and will strengthen you in the in- ward man, to do holy and spiritual duties: and breed in you joy and cheer-

Mat. 13. 44.

VI.  
A good feast.

R r

cheer-

cheerfulness. I mean not that which continues you in being, which the stones have: or give vegetation, sense, and motion, which the beasts have; or the exercise of Reason and understanding, which reprobates and devils have, yet die the second death.

But it is the life which holy and regenerate men live here, and the Angels in heaven for all eternity. And this hidden man of the heart hath his food to feed on, as well as the body: dinners, suppers, and breakfasts: *sweeter than honey, and the honey-combe; better than the appointed food*: Angels food: the true *Manna*, or bread that came down from heaven, Job. 6: 5 1.

One property of which spiritual food is, that it *endures for ever*, v. 27. When other men eat, the sweetness is gone so soon as they have eaten; but the sweetness of this continues: the comfort you had by hearing the Word, by praying, by serving God with a perfect heart,

continueth

Psal. 19.  
10.  
Job 23.  
11.

Three  
Proper-  
ties of  
spiritual  
food.

I.

continueth for ever; even the same  
sweetness that you felt twenty  
years ago. Here (as the Glutton  
who with he had a long hook, that  
he might be long in tasting the  
sweetness of his meat) you shall  
long enjoy the sweetness, yea and  
the strength of this meat.

Another property of it is; that it  
satisfieth, Bsal 55. 2. If you come  
to Christ, your soul shall have what-  
soever it can desire: variety of dain-  
ties, all sorts of dishes: remission  
of sins; reconciliation with God;  
joy, peace, freedom from the second  
death, provision, all things: sweet  
odours, and musick. Whereas, if  
you drink of other water, you shall  
thirst again. Health will serve but  
against sickness, wealth but against  
poverty, &c. God only, who is the  
universal good, can fill all the corn-  
ers of the soul. Nothing can sa-  
tisfie, but the Lord only that makes  
the feast.

The third property is; that it is  
a continual feast, Prov. 15. 15. A

R r 2

good

2.

3.

good conscience is a continual feast. There is a continual tract, or stream of comfort, without interruption or intermission. Both the appetite and the meat continue: whereas in other feasts the sweetness of one bit is gone, before another comes, and with feeding you are glutted, and there is an end: there is an *excesse in being filled with wine*, Eph. 5. 18. but in spiritual things your desire continues, and so doth the drink, and meat: and the comfort remains even when sickness comes, or when you go to prison, or in bad report, and leaves you not in death: but in all changes will cheer and refresh your spirits, more then any Cordial.

*Object.* We finde no such thing by Christ.

*Answer.* It is because you are not hungry. Come and tell such an one as *Paul* was, of such a banquet, oh how acceptable would it be? or one that hath felt the bitterness of sin, or the fierceness of Gods wrath, or one that is dying: To such it would be

be meat and drink indeed. The poor receive the Gospel: as poor people come to a great Dole that is made. But except you have an heart, and a taste to see how bountiful the Lord is, and what a feast Christ hath prepared for you, all our labour in propounding these things is to no purpose.

7. If you will come in to Christ, you shall have gorgeous apparel. Rev. 3. 18. even the Image of God renewed on you, which excels all other excellencies, as the beauty of the Morning-Star excelleth others. Your souls shall be clothed with Rubies and Saphires, that is, with all the shining graces of the Spirit. Of Christ you shall receive *white rayment*: partly as a sign of dignity which you have by Christ, as Kings of old were wont to be clothed on solemn times, which was a sign they were Kings: partly as a badge of liberty which you have by Christ, as servants (in token of manumission) used to wear white ar-

VII.  
Goodly  
apparel.

Rev. 3. 5.  
opened.

R r 3

ray:

1<sup>st</sup> Cor. 5.  
8.

It stands  
in two  
things.

I.

2.

ray: And *Tertullian* reports, the Christians all Easter week were wont to wear white array, in token of the *sincerity* wherewith *Paul* bids us keep the Passover. All this you shall have of Christ: and in a word, whatsoever may adorn the soul.

This clothing of the soul stands in two things:

1. In Justification: you shall put on the Lord *Jesuc*: and being clothed with him, you shall come to God and welcome, as you know *Jacob* got the blessing when he came in his brothers garment. You shall be glorious in the sight of God, as if one were clothed with the Sun, which is a most glorious creature, *Rev.* 12. *The woman was clothed with the Sun.*

2. In Sanctification: that shall be verified of you, when ye come to Christ, which *David* saith of *Saul*, *O daughters of Jerusalem, weep for Saul, he clothed you with scarlet, and hung ornaments of gold on your apparel:* and *Ps.* 45. 12. *the soul is*  
all

all glorious within, & clothed with  
embroidered gold, & in garments of  
needlework. Other Kings bring  
their glory with them, and when  
they goe, they take it with them:  
but when Christ comes to the soule,  
he makes it a glorious house for him-  
self to dwell there: the Temple was  
but a type of this glory: yet Solo-  
mon in all his royalty, was not  
clothed like one of these: for shall  
Christ's power be less in grace, then  
it was in nature? he that clotheth  
the lilies, shall he not cloath his  
servants with beauty?  
And it is no small matter, to be  
thus clothed. Not only God,  
but holy and wise men who are a-  
ble to see through these trappings,  
regard not what cloathing the bo-  
dy hath, but look how mens souls  
goe apparelled. Christ will make  
you such Priests to God his Father,  
as Aaron was in his varietie of  
Pearls and gorgeous apparell. This  
we can promise, if you will come in  
to Christ.

Rf 4

And

Excellen-  
cy.



Com-  
pleatnes

And when you come to this rich Wardrobe, you may there suite your selves from top to toe. You reckon it undecent for a man to wear some part of his apparel rich and precious, when other parts are basely old, ragged: And why do ye not thus with your souls? why do ye suffer your souls to goe ragged, as it were, or clad unequally, irreuerently? It may be, thou hast the grace of bounty, but not of chastity: it may be, thou hast the grace of governing thy hands, but not thy tongue: thou hast the grace to speake well, but not to pray fervently. There is some unevenness in the cloathing of thy soul. Now go to Christ: with him is change of rayment, that is, garments of all sorts, to cover thy nakedness, and to adorn thy soul. All these you shall haue of Christ. So there remains no more, but that you be content to come in, and take him. Only this, you must take him for your Master, so as to serue no other master: you must take him for

for your husband, so as to be divorced from all other lovers. For Christ and good fellowship, Christ and fornication, Christ and swearing, Christ and ambition, Christ and serving your selves and the times, will not stand together: you must be divorced from all these: Taking Christ for an husband, you must love him as an husband, and have your wils subject to his will: you must take him for better for worse: you must take him with all variety of conditions, denying your selves, and taking up your cross, and following him. If you take him thus, you shall have him; and when you have him, you shall have all things with him.

As Christ saith to the Father, *We are one, thou in me, and I in thee*; and then, *all mine are thine, and thine are mine*: So we may say, every one that takes Christ, is made one with him: all Christs is yours, and yours is his: he takes your names, and debts too: and you bear his name,

Joh. 17.  
10.21.

R r 5

and

Mat. 22.  
13.

and have interest in all that is his: What he hath by nature, you have by grace. And when you have him once, you may be bold to come and take these Elements of bread and wine. Otherwise, you are but intruders upon the Lords Table, which is provided for his friends, not enemies or strangers: if these thrust in, he will not take it at their hands, but command them to be bound hand and foot, and cast into utter darkness. And if it was such a fearful thing, to touch the Ark, which was but a type of Christ, and had but a legal holiness in it, that God struck *Uzzah* with death, because he was so bold as to do it: If it was so dangerous a thing, to meddle with common fire, as we see in *Nadab* and *Abihu*, which was but a type of this; What will it be, when we shall dare to take the body of the Lord Jesus, not being worthily prepared? He is the substance, and holiness, of which that was but a type.

Therefore

Therefore take heed of meddling  
with this Bread and Wine; unless  
you have taken him indeed, except  
your hearts be changed, except you  
be New Creatures, and have the  
Lord himself as your

Other wine. Others  
renders upon the Lords Table,  
which is provided for his friends,  
not enemies or strangers: if these  
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**2. IN THE**

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Therefore





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FINIS.



AN  
ABRIDGMENT  
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profit withal. 1 Cor. 12. 7.*

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fore regard little the enmity of creatures, and esteem his enmity to be only respected.

2.

2. Thou wilt be satisfied with God, *who is*, and other things *nothing*, both in comparison of him, and because they are able to do nothing, *Prov. 23. 5.* Riches to men are *substance*, and so they call them: but to God they are *nothing*: as also honours and pleasures: they have but a little diminutive being, as if they were nothing. Reckon thus in wants, I want only the thing that is not: and in losses, I have lost that which is nothing: I have him *that is*, and in him I have all: he is all in heaven, and why not on earth too? *Peter* left all for Christ, and received an hundred fold: namely, by his communion with God, in whom he had all the comfort that friends or lands could afford: he was in stead of all. If he put forth his power, is it not all one? And if he give us the hearts of men (who can do us good) is it not supply sufficient

sufficient? If he will heal, what needs a Physitian? Labour then to be satisfied with him, to prize and esteem him as he is, and to think him to be all in all.

3. If you do, there will follow an holy magnanimitie in enjoying God: by his fullness which is become yours, your minde will be ready to grow to an holy kinde of greatness, and that will appeare by not esteeming small things; a'as, in respect of God they are matters of small moment: He is the Sun, and shield, and exceeding great reward. This is true magnanimity, which is set upon the great God, as *Psal.* 127. 1, 3. All other is false, which draws men from God, v. c. because they are grown great men, have great hopes, riches, learning; like the greatness of a swelled arm, which riseth not from the strength and true greatness of it, but only from weakness. And *David* there regarded not an host of men; not because he was stronger then they, but because God was his life

3.

*Animo  
magne ni-  
bil est  
magnum.*

*Psal.* 84.

11.

*Gen.* 35. 1.

*Gen.* 35. 1.  
Gen. 35. 1.  
Gen. 35. 1.  
Gen. 35. 1.

life and strength. So of *Moses*: the greatnesse of his mind, not caring for the Kings favour or disfavour, was hence, that he saw, enjoyed, and bare himself upon him who is invisible; Heb. 11. 27.

4.

4. You exalt him as God, if you seek to him to fill up your daily defects and imperfections; as we are still complaining, we want a friend, Father, Mother, other comforts: but the creature cannot make up these defects: it is too small a bush to stop the gap, God is all in all, the fountain that abounds when the bucket is broken. The Sun that shines when the beam failes. If in all defects thou seekest communion with him, it is an argument thou esteemest him as thou oughtest to do. True, all say they seek the Lord, and comfort from him: But all take not pains to get his favour, and thereby a supply of their wants, *Esa. 59. 1. 2.* All is vanity, weak, of little bulk, of no moment without God: with him

Col. 3. 11

How to  
know  
whether  
we seek  
to God.

still

a

a little shall serve the turn, a little wealth or credit, one friend, &c.

*Object.* The creatures are of great moment: for, who lives without them? and do we not pray for them, give thanks for them, afflict our selves, and esteem it a chastisement to want them? something surely there is in them.

*Ans.* 1. True, but all their efficacy is from the Lord, not themselves: if God say, go and do such a one good, it shall be, because from him there goes a concurrence of efficacy to do it: if he say, go and afflict such a one, by the same power it shall do it. Psal. 33. 17. and 127.

1, 2.

2. They are all at his command: neither doth he ever want a messenger to send on his errand, wealth to make rich, friends to yield comfort, or call them home again when he pleaseth: they have wings to fly away, and you know, if a man see a flock of wilde fowle on his land, he

Crea-  
tures, no-  
thing,  
and of no  
moment  
to us, how.

1.

2

Proverbs  
12. 10

he looks on them as nothing to him because they have wings and will quickly be gone.

3.

3. They do but little good, and for little continuance; all under the Sun is *vanity*, and cannot reach above the Sun. They are of use indeed, in regard of the weakness of the creature, and continuance of this life. But compared to eternity, they are nothing. Or they are nothing, if the Lord be with us in the want of them, in prison, in other afflictions: the light of his countenance makes all seem nothing; as the want of it makes nothing of a brave palace; what good in it?

## S E C T. 5.

*God is without all Causes.*

*Doff.*  
God is.  
the first.  
without  
all cause.

**G**od is the first without all causes, having his being and beginning from himself: *Alpha and Omega*, the same to the creatures, that these are to the letters, and if he should suffer

suffer them to fall, he should be *the last*, and they would all return unto him : *Rev.* 1. 8. and 3, 14. *Esa.* 44. 6. *Rom.* 11. 36. He hath no efficient cause, as the creatures have, therefore no end ; therefore no form ; nor matter. Consequently, he is without all cause.

1. If there were any cause of him, it should be before him, and better then he, and indeed God ; which is impossible. beside, nothing is the cause of it self, for the same reason : that which gives, is better then that which receives : and the cause is different from the effect.

2. God hath the wholness of beeing in himself, creatures but a part ; Angels in one kinde, men in another, other things in other ; they therefore receive of God ; as wood receives a fiery nature from that element, yet in part, the fire is the whole ; so the Sun hath the whole light, a fountain the whole water, therefore originally, other must and can have but a part of being.

3. Nothing

*Reas. 1.*

2.

3.

3.

3. Nothing is (among creatures) but it hath a possibility *not to be* even the heavens, and strongest therefore once it was not; but was brought to a being by him *that is* so that to God at last you must come, who is without all cause, beginning and ending.

Use I.

God therefore wills not things, because they are just, but they are just, because he wills them.

The Lord then wills not a thing because it is just, nor desires it because it is good, nor loves it because it is pleasant: that is for creatures to do, who, as they have their being from without, so they seek for perfection out of themselves. Of God is all perfection originally, and his will is the rule of justice and equity; otherwise he might err possibly, as creatures which swerve from their rule: but the rule it self must needs be right. Remember this in judging the wayes of God, frame not a model of thine own, think not he must go by thy rule; in great mysteries and wonderful works of his, finde out what is *his will*, and therein rest, as reason enough,



enough, such as against which there can be no exception. There is no cause without him.

And if so, he may do all things for himself and his own glory, as Angels and men may not, in that they have a cause without and above them: *Rom. 11. 36. Pro. 16. 4. Rom. 9. 19, 20, 21.* God hath no end nor cause above himself, and therefore it is reason enough, He doth it because he will do it, &c. in casting down the angels, in destroying the old world, in suffering multitudes to walk in their own waies, &c. Murmure not, but glorifie him, and reverence him for ever. *May I not do with mine own what I will?* which no creature can say, because it cannot say, this is my own.

Man also may not do any thing for his own end, but is bound to do all for an higher end, which he that made us, hath appointed. Several creatures are made for several ends, as a knife to cut, a key to open, &c. which if they ayme not at the Maker,

2.

God may do all things for himself and his own glory.

Mat. 20.

15.

3.

We should do nothing for our own ends, but for God.

Maker destroys them : fire is put out, if likely to burn the house, in instead of warming : lay the fustie vessell aside, and use another. So doth God with men, when he hath given them divers gifts for divers callings, and they employ them not faithfully ; it is the next way to destruction. For they arrogate that to themselves, which is the Lords ; an high kinde of idolatry : they will rise to honour, live a brave life, or make a shift to live ; as if they were not creatures, nor made to be serviceable to God and men, but only for themselves : which is seen in many Scholars, Ministers, Magistrates, others. These are idolatrous and sinful thoughts. Discern them thus.

Signs  
whether  
a man  
make  
God or  
h mself  
his end.

1.

2.

3.

1. If thou puttest thy self to things that are above thee, and indeed too high for thee.

2. If thou be fit for an higher place, and yet for thy greater profit wilt stay beneath.

3. If thou put thy self from Gods

Gods employment for thine own advantage : whereas *Elias, Esay, Ezekiel, Paul, Iohn*, others, went whither God sent them, whatever the people were, danger, or trouble : an argument they did it not for themselves : like a good servant, that goes and comes as his Master bids him, howsoever.

4. If thou follow close the services which immediately concerne the Lord himself, pray much as well as study much, edifie in godlines as well as follow the common calling, as *Act. 6.8*. He that is not faithful in immediate worship, will never be faithful in things that are further off, and of less consequence.

5. If thou grieve most in losing credit, profit, or something that concerns thy self, not that thou hast done thy work in an ill manner, whereby others receive no good of it.

6. What is it, that sweetneth thy labour? namely, in studying to preach

4.

5.

6.

preach? is it the praise of men or to be approved of God?

7.

7. Whence expectest thou thy wages? from God, or from men? if of God, the thankfulness or unthankfulness of men will be of small moment to thee. It is an ill sign, to be ever complaining of mens unthankfulness.

8.

8. What is it, wherein thou retest? the only comfort is, what good thou hast done, and what glory thou hast brought to the Lord: whether thy children be brought home to him, not only well provided for: how serviceable thou hast been in thy place, not only what wealth thy trade hath brought in. It was the fools voyce, *Soul take thy rest; thou hast enough for many yeares.* The minde rests in that which the man makes his end: the husbandman in harvest, &c.

Luk. 12.  
19.

Act. 13.  
36.

Well, remember you have an higher cause, and carry your selves as servants. *David served his time by the will of God; not his pleasures*

ures, and then God; nor did he  
 at the Lord short, but gave him  
 his whole time. And Christ finished  
 his work, glorifying his Father;  
 which was his comfort towards his  
 death. *Ioh. 17 4.* This also will be  
 thy comfort, in dying. If not, he  
 will lay thee aside, as a vessel where-  
 in is no pleasure. A woful thing,  
 to have thy gifts taken away, as  
 from excellent men, who used  
 them not to Gods glory. To o-  
 thers, though of small parts, with  
 humble spirits, and using their gifts  
 in simplicity of heart for Gods  
 glory, he hath enlarged them, and  
 used them in greatest employ-  
 ments.

S E C T. 6.

*The Eternity of God.*

**H**E that is without all cause  
 efficient and final, must needs  
 be eternally. To eternify five things  
 are required. 1. Not only a  
 simple

3 Attri-  
 butes.  
 Doct.  
 God is e-  
 ternall.  
 In eterni-  
 ty, five  
 things  
 required.

*simple, but a living and most perfect being, Esai. 57. 15. Eternity is compared to an habitation, fit for none but him that is the High and Excellent. 2. That there be no beginning, Psal. 90. 1, 2. 3. That there be no ending: to everlasting. 4. No succession: God hath all things at once: to him there is no time past, present, or to come. Before Abraham was, I am, Joh. 8. 58. 5. He is the dispencer of all time to others, setting them their times and seasons, Psal. 90. 2, 3. All times issue from him, as Rivers from the Sea.*

*Reasons.*

*And thus God must needs be eternal, for that he is without all cause; therefore without all motion and succession: and being most perfect, he cannot arise to an higher degree.*

*Differences of Gods eternity, and the duration of creatures.*

*Differences of Gods eternity and the duration of creatures, are, 1. That the best of creatures, have but an half eternity: If they be everlasting, yet they are not from everlasting.*

lasting. 2. Their eternity is not intrinsecal, but dependent. 3. The best of them cannot make other things to be eternal, as God can and doth. 4. All acts, thoughts, and pleasures of the creatures admit a succession, flux and motion, as waves moving to and fro; but God as a rock stands ever unmovable.

From this eternity issue two Consecrations: 1. By the vastness of his being, he possesseth all things together, as present: so that a thousand years to him are as nothing, Psal. 90. 4. He that stands on an high mountain, and looks down, accounts all present to him, whereas to a passenger some are before, and some behinde. Therefore also to God there is no long or short time, no delays or expectances, nor fears, nor griefs. Glorifie him accordingly, Esa. 57. 15. & 1 Tim. 1.

17.

2. Eternity makes good things infinitely good, and evill things in-

E

initely

Consecrations.

1.

2.

finitely evil ; for the duration , and collection into one : as the joyes of the godly , and pains of the damned.

Use 1.  
To  
minde  
most  
things  
eternal.

Therefore minde things eternal most of all, as those that most participate of this transcendent property of the Almighty ; God himself, the soul, Heaven. and Hell. 1 *Job.* 2. 17. This eternal King hath appointed rewards or punishments eternal : but here we are in an Inne, only for a night : our pleasure short, or our pain : a short apprenticeship. Only as we spend this hour, we live for ever : spend it well therefore, be temperate, run stoutly for this *incomprehensible Crown*, 1 *Cor.* 9. 25. Consider seriously now and then, what eternity is. It sets an high price on grace, and gives the just weight to sin : but makes all other things exceeding light : for these reach but to the end of this life, at the uttermost, whereas grace and sin reach to eternitie. A shame it is, to grieve for



for an outward cross, and not be afflicted with sin. *Paul* better : *I care not to be judged by mans day :* with God is eternity. A stranger that staies but a while in a place, cares not what the men of that place think of him, because it is not the place he means to live in.

1 Cor. 4.  
3.

It is good, for an immortal soul to make proportionable provision : *Joh. 6. 27.* If we had no life to live but this, it were reason to be eager for glory, honour, pleasure, other contentments. But there is a *life everlasting*, and the body wears away as a garment : provide the soul a new suit of apparel against the day it will be quite worn out.

Look what the Object is, such is the soul, about which it is conversant. High objects lift up the soul to God, and make the minde answerable to them: such is eternity: think often of it, and it will be of great moment to you. But for want of

They have but the strength of creatures, and are quickly overmatcht. *Aſa* had fortified himself more then any, and yet was in danger by a greater Army of the *Ethiopians*, but that the Lord helped him, 2 Chron. 14. 6, 7, 8. If wisdom would keep a man safe, *Solomon* had never fallen as he did. If possessions, *Ieroboam* and *Ahab* had never been ruined as they were. If favour of Princes, *Haman* had not come to that miserable end. If courage, *Iob* and *Abner* had remained safe. But all is vanity, and subject to mutability: *riches take them wings*, as birds whereof a man makes himself sure: so doth credit, honour, friendship, every thing under the sun.

Prov. 23.

God delights to  
cross men  
in carnall  
confidence:

Why.

1.

And when a man begins to grow confident because of these things, God will the rather blow upon him; and doth even delight to cross him in his carnal confidence.

1. To maintain his own right. The success of things is his. *His is the*

the battle, and therefore I fear thee not, *Goliath*, said *David*, 1 Sam.

17. 47.

2. To shew his power, together with the creatures weakness. God usually takes men in the things they boast of, and makes them the cause of their ruine; *Asahels* swiftness, *Achisophels* policie, *Absaloms* hair, other mens wit, wealth, or strength.

2.

3. To manifest his providence. In an ordinary course men take no notice of it, to give him the glory. Therefore, after their best preparations, he sometimes puts in some Accident or other, which shall turn all another way, as in war and other enterprises.

3.

And as you must not boast of great provisions, so neither must you be discouraged when your provisions are but weak. As God hath times to pass over strong and wise ones, so he hath appointed times for weak mens advancement; and no weakness of man can frustrate

Use 2.

Not to be discouraged in want of preparation.

R

his

2 Cor.  
12. 9.

1 King.  
19. 2.  
Aa. 13.  
12, 13.

2 King.  
6. 31.  
*Use* 3.  
Acknow-  
ledg. God  
in good  
success:

1 Sam. 18.

his purpose. His hand is then most seen, and in such cases he gets most glory: therefore it shall be done. And for the same causes he defeats the purposes of men: as in that peremptory speech of *Iezabel*, God do so and more also, if I make not *Elijah* as one of them by to morrow this time: the vow of those forty men against *Paul*: and the Kings purpose to take off *Elisba's* head.

If so, be not overjoyful or sorrowful for good or ill success; but still give glory to God.

We are usually more forward in prayer, then in praise; a sign we secretly attribute the event to our own strength, wit, or policy. *David* was wise, and carried himself wisely in his affairs: but (saith the text) it was because *the Lord was with him*. *Cyrus*, a potent and valiant man, yet is said to be Gods Shepheard and instrument to do the good he did. *Nebuchadnezzar* became mighty, and prevailed which way soever he turned himself:

self: but God gave him dominion and victory.

And thus should we also acknowledge, giving the praise of all unto God. As also when things fall out crossly: look up to God, and note his hand in disposing it: as, *The Lord stirred up the spirit of Tiglathpileser against Israel, 1 Chron. 5. 26. and Shishak: and Shimei against David.* Then sit not down discouraged, vexing your selves, and eating up your hearts with grief; but be patient, and silent unto God, intending your amendment as he doth.

and evil.

Lastly, learn hence not to make flesh your arm. If wisdom, strength, and swiftness could do it, it would alwaies do it: which is not: therefore look higher. When a man comes to a business with much confidence, and reflection on his own ability, for the most part it succeeds ill: and well, if with fear and diffidence of himself: as you see how the curse and blessing goes, Jer. 17.

*Use 4.*  
Not to  
make  
flesh our  
arm.

Psal. 31.  
15.

5, 7. And so of friends: not men have the disposing of your *times* and affairs, but God. So that you have no great cause by them, to be much either encouraged or discouraged. Are they not grass, and their breath in their nostrils? Esa. 51. 12. It is only forgetfulness of God, that makes you fear men, as v. 13. or else to trust too much unto them.

The affections of man are altogether uncertain, more then the wind: and yet the wind puts the Merchants goods in continual danger. They love for by-respects, and turn as Weather-cocks, as such respects lead them. So that it is no safe nor wise way to trust in them. Even *David* himself bewrayed much inconstancy to *Mephibosheth* and others: and the people to him: and *Abner* to *Ishbosheth*. Even among friends a man is not safe, without God, and trusting in him, as *Sampson* and *Ishbosheth* found by experience.

And

And with God was *David* safe in the midst of his enemies. Trusting in him is absolutely the best way. We shall then finde him working all our works for us: as *David*, when he let alone the revenge intended against *Nabal*, and committed all to God: all was brought about for his comfort, as his own heart could have desired. In his own wisdom and strength shall no man be strong.

## S E C T. 14.

*Three other Propositions drawn from the Text.*

**O**Ne cause of the foresaid disappointment is, that though men be strong and wise, yet they mistake the season to do things, and therefore fail, and are snared in an evill time, as birds and fishes in a net. See Eccles. 8. 4, 5, 6, 7. By keeping the Commandement a man shall know, when to admonish Princes

safely, which in it self is a dangerous matter, they having power to take away the spirit. A man may come too soon, or too late, and miscarry. But by the word he shall have discretion, to hit upon the just, exact, and certain time, and then his admonition will be successful. Whence note,

*Proposition.*

I.  
There is  
a time  
allotted  
to every  
action.

1. That there is a certain time, which God hath allotted to every purpose and action.

And this is shewed in three ranks of things, Eccles. 3. 1. — 8. Natural things as well as voluntary: less actions as well as those of moment: private as well as publike: all have a time which God hath set down. Not only in mens private estate, but in Cities and Commonwealths, the times and changes are appointed by God: Job 14. 5, 6. Act. 13. 35. & 17. 26. As we agree with an hireling, and say, So long you shall work and no longer; so deals God with men for their service, 10. 20. 40. years, or as he pleaseth.



pleaseth. John Baptist fulfilled his course, Act. 13. 25.

And the reasons are :

Reason.

1. Because things cannot be done in another time. Out of the allotted time all a mans travell will profit him nothing, Eccles. 3. 9. God works not with him, and so he labours in vain.

1.

2. Because things are beautifull in their own season, v. 11. At another time there is some obliquity and deformity in them : the beauty, comeliness, and preciousness of them is lost.

2.

3. Because it is Gods royal prerogative, to appoint the time of actions : which therefore he keeps in his own power, and it is not for men to know them, Act. 1. 7.

3.

And this is the first Proposition.

Proposition.

2. To finde out this time, is exceeding hard. God must guide us, or else we cannot finde out the fitness of time. And for two causes he keeps the time secret to himself.

2.

One, to make us ever watchful, not knowing when the Master commeth.

The other, that we might learn to fear God, and depend upon him, as those that know not, what to morrow will bring forth, Jam. 4. 14.

Propo-  
sition.

3.

Missing  
of time  
bringeth  
misery.  
Instances.  
a King. 5.

3. Because men miss their times, they fall into misery. They effect not the thing they go about: and God in his most just judgment sends upon them evill times, which suddenly come upon them, even as a snare upon the bird. *Geheri, is this a time to receive gifts?* What, of a stranger, one that is a beginner in believing on the true God? Otherwise the Prophets received gifts, as *Samuel of Saul*. *Geheri* his misery was leprosie. *Jews* might dwell in sieled houses, but not when the *Lords house lay waste*: else their misery must be great, Hag. 1. 4, 5, 6. *Jacob* many years endured sore travell, by missing the time to seek the blessing: *David* that stayed his time for

for the Kingdome, had good success, and in a fit manner. *Rehoboam* lost most of his Kingdome, by missing the time of meekness and roughness. And it was the error of all *Israel*, that they would have a King before Gods appointed time came: therefore thus and thus shall your King do unto you. In the wilderness they missed of their time in fighting with the *Canaanites*, (namely, when God had forbidden them) and so were destroyed. *Josiah* warred when he should not, *David* warred not when he should: therefore *Josiah* lost his life, and *David* fell into great sins and miseries.

Now learn by all this, to look not only to the actions of your callings, general or particular, but to the times of them. An action is not good (say Divines) except it have all circumstances good: and one circumstance is that of time, wherein every thing is beautiful.

*Use.*

Not only to look to our actions, but to the time of them.

R 5

This

This therefore must be narrowly lookt unto: as in three instances.

Instance.

I.

Eccles. 5.

1. Of actions that God hath commanded. To give admonition is good, but spoiled if it be given in an unseasonable time, in respect of the person admonishing or admonished. If the paying of vows, and giving of thanks *be deferred*, though done at last, yet it provokes God to anger. If the works of our calling encroach upon the time of prayer, or the like, God is displeased.

Mourning and rejoycing are good in their times: but we must neither mourn in times of joy, (Neh. 8.) nor rejoyce in times of mourning, Esa. 22. 12, 13. All must be done in season.

2. Of actions that concern the good of others. Times are, when a mans voice may turn the scale of a business; and then silence is sinful: not to speak, will bring misery to the Common-wealth, or society wherein he lives.

There

There is also a time (and it is but short) to comfort the bowels of the Saints, to entertain strangers, to requite parents, and the like: which opportunities, when they are past, can be recalled no more.

3.

3. Of actions that concern our own safety. At some times a man must speak, or else God will be angry: and yet at some times the prudent must keep silence, or shall make himself a prey. There is a time to spare, and a time to gather. Especially there is a time when God offers grace to a man: which if it be not well taken, his misery will be great upon him, Luk. 19.

Amos 5.

42. It shall be afterward *hid from his eyes.*

In this time the calling and election might be made sure: if it be not, it is a mans undoing. In the time of youth a man might lay the foundation of all his future life: if he do not, it is his folly and danger. Time was, when *Saul* might have assured to himself both the earthly and heavenly

heavenly Kingdome: but after that time, he lost all. Time was, when the Jews might have avoided the captivity and all the miseries of it: but afterward, *pray not for this people*, Jer. 11. 14.

*Quest.*

But how should we know the time allotted to actions?

*Ans.*

How to know the time allotted of God to actions.

I.

Know hereunto the causes of missing the time, and avoid them:

1. Our own inability to discern it. We must therefore not *lean to our own wisdom*, but go to God, and trust in him: as *David*, *Shall I at this time go up to Hebron, or no?* See Ps. 37. 5. and Prov. 3. 5. A secret guidance of his Spirit shall say, This is the time and way, and not that. He shall *direct thy way*. But withall, as we pray, so we must walk in Gods waies, and not step out to any inordinate course, Eccles. 8. 5. If we be obedient to Christ as a King, we shall finde a Prophet to teach us. If we follow the cloud, we shall get into *Canaan*. He will

will teach him that fears God, Ps.

25. 12.

2. Passions and distempers, which cause indiscretion, and (like drunkenness) cast men into a sleep, when it concerns them to be most wakeful: Luk. 21. 34. So the *evill day comes on them unawares*. Inordinate comforts, or cares of the world, can do this: which are, when they breed distractions in the minde, and take us off (as *Martha*) from better things. Beware, and so miss not your time.

2.

3. Doing of impertinent things. This keeps us from things we ought to do. And all are impertinent things, in comparison of heaven. *Buy as if you bought not, &c.* Ever those that are too intent upon these impertinencies, do miss the time allotted of God for better matters.

3.

4. Self-confidenc. Take counsel of others. In the multitude of counsellors there is peace and safety.

4.

5. Negli-

5.

Eccles. 9.  
10.

5. Negligence: When men are slack and idle to do what belongs to them. *What thou hast to do, do with all thy might: for in the grave there is no work nor invention.*

And this diligence would keep our hearts in an holy preparation to take the times, and not overslip them.

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**CHAP.**

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## CHAP. III.

*The Breast-plate of Faith and Love. A Treatise, wherein the ground and exercise of faith and love, as they are set upon Christ their Object, and as they are expressed in good works, is explained.*

**I**N those dayes the Gospel was a shame to the Apostle Paul, partly for that it was in persecution, and partly because himself was plain in speech; for which the wise heathens were apt to despise him. Yet is not he ashamed of the Gospel, because, if it be received, it will bring men

Rom. 1.  
16.

v. 17.  
These  
words  
are the  
ground  
of the en-  
suing dis-  
course.

men to heaven, and otherwise will shut them up in hell: so, on both sides, it is of no small moment. And thus it is *the power of God to salvation*, because in it is revealed *that righteousness* which alone God accepts, that we may be saved. But how comes it to be ours? While we receive it by faith: *so every one that believeth*, saith the Apostle. But I cannot believe as I should and would.

He answers, there are degrees of faith, (*Righteousness is revealed from faith to faith:*) but all believers are alike justified.

#### S E C T. I.

*That righteousness, by which alone we are saved, is revealed in the Gospel.*

Doct.  
Saving  
righte-  
ousness  
revealed  
in the  
Gospel.

**T**hat righteousness by which alone we can be saved, is now in the time of the Gospel revealed, and offered to all that will take it. And this

this is the great and glorious mystery which *Paul* knew not how to express, but prayed that Gods people might be able in some measure to comprehend it, Eph. 3. 8, 18. And it is sayd to be *now revealed*,

How and why ?

1.

1. Because it was never written in the hearts of men by nature as the moral law was.

2.

2. Because they, by whom it was now revealed, had a wide door opened to them, to make all manifest, even more then the Prophets themselves had :

3.

3. Because to the Hearers is now dispensed a greater measure of the Spirit of revelation, Eph. 1. 18.

Six questions about this righteousness, answer-

Now this is called the *righteousness of God*, because it is accepted of God ; and it sayes in the same manner that *Adams* unrighteousness did condemn. *Adam* was one man, yet the common root of all mankind : by him all are born, and guilty : so Christ stands as a publick person, and the root of all who shall be born of him.

*Adams*

*Adams* first sin is made ours by *imputation*, besides inherency, which appears by original sin: we also receive of Christ an imputative righteousness; which shall be inherent in us, and qualifie our persons. And as by *Adams* sin death came over all, with other evils which are so many light skirmishes before the main battell; so by Christ doth life reign over all, and brings all enemies into subjection, by degrees here, perfectly hereafter. See Rom. 5. 14. 1 Cor. 15. 45. 2 Cor. 5. 21.

3.

But how shall we come by this righteousness?

*Ans.* As children come to their fathers lands and inheritances: and as Kings give pardons, honours, and riches. It is freely given us, and therefore called the gift of righteousness, Rom. 5. 17. Joh. 3. 16. Isa. 9. 6. It is of meer love and clemency, and without any other motive or end, but to shew his magnificence, and the unsearchable riches

riches of Christ in the ages to come. which is for three causes :

1. That none might boast, but only glory in the Lord.

2. That none might challenge it as due, but receive it as of meer grace.

3. That it might be *sure to all the seed*; whereas by the law, and the fulfilling thereof, none can be saved.

But to whom is this righteousness given ?

*Answ.* To every man, none excepted, Mark 16. 15. Rev. 22. 17. When we have this sure word, as the Charter of the great King, without any restraint at all, why should any except himself. Indeed, when Christ was offered freely to every man, and one received him, another rejected him, then the mystery of Election and Reprobation was revealed; the reason why some received him, being, because God gave them an heart, which to the rest he gave not : but, in point of offering

Reasons why righteousness is by gift.

In the ministry of the Gospel, Christ is offered to every one in four respects.

offering of Christ, we must be general, without having respect to election. For otherwise the Elect of Christ should have no ground for their faith, none knowing he is elected, until he hath believed and repented. It belongs to every believer: but I believe: therefore it belongs to me. Beside, the Object is ever in order before the action itself:

First Christ is given, and then we believe our share in him.

Again, if Christ were not offered to all, we could not say to every man, (as suppose to *Judas*) If thou dost believe, thou shalt be saved.

And finally, wicked men shall be excluded as much as the devils: but Christ took their nature on him, therefore it is possible for them, if they believe, to be saved.

But (which is the difference between us and the Adversaries:)

1. Though Christ be offered, and freely given to all, yet God intends him

him only to the Elect, but they say his intention is the same to all, to *Judas* as to *Peter*.

2. God gives power to the Elect only, to receive Christ: but they tell of a sufficient grace which all men have to receive him. No, the pardon is offered to all, but none accept it, but those whose minds God inclineth.

But upon what qualifications is this righteousness given?

*Ans.* None are required, as preexistent to be found in us. No matter what the sins be, nor how many, nor how grievous: the pardon runs in general, and accordingly is executed, *Joh. 1. 29.* and *1 Cor 6. 9. 10, 11.* And why then should any interline or restrain it? And, as there is no exception of sins, so there is no qualification by grace required, but only to come with the hand of faith, and receive it in the midst of all unworthiness.

*Quest.* To end then is the doctrine

4.

No qualification required to get this righteousness.

How humiliation  
is required  
before  
we come  
to Christ.

doctrine of humiliation?

*Ans.* 1. Not as a qualification : for no teares of ours can give satisfaction : nor is it a part of sanctification : and it hath been found in a reprobate, as *Judas*.

2. It is required as that, without which we will not come to Christ. The Physitian is ready to heal : but without a sence of sickness none goes to him. And none but the hungry will go after a Dole, though proclaimed to be general.

5

But how is the righteousness of Christ made ours?

In what  
sence  
condi-  
tions are  
excluded.

*Ans.* As a Plaister that is applied to heal, or as meat that is eaten, nourisheth. Christ offers to be an husband to us, and looks not whether we be fit and worthy, but only that we take him. So, when we exclude conditions, we only exclude such a frame and habit of minde, as which we might think to be necessarily required, to make us worthy to take him. Only come  
and



and take this *wine and milk* of the Gospel: only take and drink this Medicine, that it may do you good.

And this taking is nothing else but faith: which is, when God the Father gives his Son, and freely offers righteousness, and we receive this righteousness, taking Christ for our Husband, our King and Lord.

There is in faith some act of the understanding. When this righteousness is *revealed*, the understanding assents to it as a truth. When it is *offered*, the will answers, and embraceth it as good: 1 Tim. 1. 15. just as when a woman is told of such a man, and his good will toward her, to make her his wife, she believes the message to be true, and accepts him for her husband: The concurrence of these two makes up the match. So between Christ and the soul. In receiving whom three things must concur:

1. That there be no error about the

Esa. 55. 1.

Of taking Christ by faith.

What it is.

How in the understanding and will both.

Three things must concur in receiving Christ.

the perſon. Chriſt himſelf is firſt to be made yours, and then his righteouſneſs; as firſt you muſt have the husband, and then the benefits that come by him. Ignorant men receive not Chriſt indeed, but only in their own fancy: nor they that receive him not for their Lord: nor they that make not account to be poor with him, or hated for him: ſo they miſs of the match, and of juſtification.

2.

2. That the right form of taking Chriſt be obſerved, or elſe it is no match. And that is, ſo to take him, as to be divorced from all other lovers. *If any love the world*, the love of the Father and Son is not in them.

1 Joh. 2.  
15.

If the heart be not weaned from wife, children, riches, honours, pleasures, and the like; you have not taken Chriſt as an husband. You cannot ſerve two Maſters. You cannot obey him as your King, and your luſts too. The will muſt adhere to him entirely, as well as the under-

understanding acknowledge him :  
Joh. 1. 11, 12. and 5. 44.

2. That Christ be taken with a  
complete, deliberate, and free will,  
or else it is not a match ; as neither  
among women and their husbands.  
*Complete* : not an inclination only,  
as in wishers and woulders, who  
would have Christ, but not yet,  
a little more ease, wealth, &c. *De-*  
*liberate* : not only in a good mood,  
and for a flash, at a Sermon, or  
while the motion will hold. And  
*free, or true*, not for servile fear, at  
time of death, in a great sickness,  
and the like eases, wherein con-  
straint doth most.

Thus the match is made, and now  
you are justified.

But what is required of us, when  
we have this righteousness?

*Ans.* 1. That you *love* your  
Husband, and forsake all for  
Christ.

2. That you *repent*, and so en-  
ter with him into his Kingdome,  
Mat. 3. 2:

S

3. That

3.

6.

What is  
required  
of us,  
when we  
have it.

3. That you be ready to *let go all*, when he calls from them.

4. That you be ready to *suffer* with him, and undergo any thing for his sake: hatred, cross, persecution: *for better, and for worse.*

5. That you *do much* for him, and be zealous of good works, Tit. 2. 14. Look not on his Commandments as an hard task, and as a servant, but as a wife that respects her husband. An hard condition, which makes so few willing to come in.

None care to yield, till they have been bitten with the sence of their sins, heavy laden, terrified with the wrath of God. We preach in vaine, and the world generally refuseth Christ, because they will not leave their covetousness, &c. Were they a little in *Judas* his case, feeling the terrors of the Almighty, they would soon take him with all their hearts.

*Object.* I want power to mortifie the deeds of the body, and come to Christ.

*Ans.*

None  
take  
Christ  
upon his  
own con-  
ditions,  
till they  
be tho-  
rowly  
humbled,

*Principles*

*to*

*be*

*tried*

*Ans.* If thou canst come with this resolution to take him, take no care for doing it: God will give thee another spirit, and enable thee to all things, Joh. 14. 26. 13. The Spirit of the Son shall be sent, and make thee delight in the duties of new obedience in the inward man.

Note hence the great sin of men, and their just condemnation, who when this righteousness is revealed by the Gospel, resist it, cast it at their heels, and despise it, though a glorious mystery, and the greatest work that ever God did. Such must be brought, and slain before his face. You offend the Father, and make the Son angry, who in himself is most merciful, Ps. 2. 12. You pull this corner-stone upon you, to grinde you to powder. You reject the best Saviour, and so incur the greatest indignation. *It shall be more tolerable for the worst sinners in the day of judgment, then for you.*

When we resolve to take Christ, God gives us power.

*Use. 1.*  
To see the greatness of mans sin, and Gods justice in condemning.

Mat. 11.  
22, 24.

Mark. 16.

16.

To be  
worthy of  
Christ's  
right-  
eousness;  
What!

11 Better for you, that Christ had never come in the flesh, nor offered you his righteousness. And even the dust of his messengers feet shall be shaken off against you. You are unworthy of him and his righteousness, on which you set no more price. Only on the *worthy* shall our peace rest: that is, those that long for it, and reckon all as dross and dung in comparison. Labour to be so affected, get this eager desire after Christ, give not over till the Lord give you the nature of a lamb, and such an inclination to Christ, as is in the iron to follow the Load-stone.

The woman of *Canaan* would have no denial, nor the Spouse be quiet till she had found her Beloved. Give me water, or else I die, said *Sampson*: say you the like of Christ, and then you are worthy commers; God likes importunity well, and by delays tryeth the strength of our desires after Christ. If we give not over, he cannot deny

deny us. And when we have sped of Christ, with him we have *all things*, pardon, peace, Spirit, all. It is a condition beyond expression, next to heaven, and far above all earthly Princes and Potentates.

Defer not therefore the taking of Christ. God may take your deferring for a denial, and you may never have such an opportunity again. You therefore that are humbled, accept this doctrine which others think not of: to you is this word of salvation sent; come, and receive rest for your souls: afterward take his yoke upon you, observe his conditions; and when you have done all, reckon your selves unprofitable servants. And you that are not yet humbled, consider these three things.

1. The danger of not taking Christ. You cannot be well without him, as a woman may without an husband. Without Christ you must perish.

2. The benefit of taking him,

R 3

with

Rom. 8:  
32.

Use 2.  
Not to  
defer the  
taking  
of Christ.

3.  
Considerations  
to move  
men to  
take  
Christ.

1.

2.

with him you receive a kingdom: treasure in heaven, joy in the holy Ghost, and every way (in God) an hundred fold, even in this life.

3. The certainty of having him, because of the word, oath, mercy, and justice of God: *trust perfectly in the grace revealed by Jesus Christ:* say not, It may be I shall be saved, it may be not, &c.

We Ministers have the word of reconciliation committed to us. What we loose on earth, shall be loosed in heaven. Enter while the gate stands open, and you shall be received.

If we had not made you an offer of grace, the danger had been ours: but now it is yours, and we are free from the blood of all men. When the door of the Bride chamber is shut, you may knock long enough, and not be admitted. In that extremity God will not hear nor regard: nor give you such a spirit and disposition as he will accept of: you are not to chuse your own time.

Beware



Beware, and defer not.

SECT. 1.

*Faith is that whereby the righteousness of God is made ours to salvation.*

**T**He righteousness of God (saith the Apostle) is revealed from faith to faith: that is, it is so revealed and offered by God, that it is made ours by faith. And here I speak not of the Covenant of works, which *Adam* brake, but of grace, which is either absolute or conditional. Absolute and peculiar to the Elect, Jer. 31. 33. Ezek. 36. 26. Conditional, or common to all, that *whosoever* beleives, shall be saved, Mark. 16. 15, 16. Rom. 4. 5. Even the *ungodly* shall be justified: nothing is required, but only to take this righteousness which is offered. On Christs part the work is already done, and on Gods part, who hath prepared

*Doct.*  
Faith is that whereby we partake of Gods righteousness.

this righteousness, called therefore *the righteousness of God*: On our part it is required, that we take and apply it. And hereof holy life is a Consequent, as a wheel runs because it is first made round. After this righteousness accepted, God frames and fashions us for an holy life: Eph. 2. 10. Naturally we think somewhat must precede this righteousness, and the offer of it. But indeed this is the great mystery of godliness, that God sanctifies us after he hath justified us. In other matters, actions go before habits, and some habits we have by nature, as to heare, see, and taste. But for the graces of the Spirit, they are infused habits, and all begins in faith: *else Christ had dyed without a cause*, Gal. 2. 21.

Now the Lord would have righteousness become ours by faith.

*Reas. 1.*

1. *That it might be by grace*, Rom. 4. 16. which he intended should be made known and magnified: and this is best done, while faith

faith comes as an empty hand, and receiveth all from God.

2. That it might be sure to all the seed, *ibid.* inasmuch as it is wholly wrought by God, and made ours by his sure Word: where by the Law, through our sayling, we must needs be full of fears and doubts.

3. That it might be for Gentiles as well as Jewes, even those that were strangers to the Law and commonwealth of *Israel*; seeing nothing is expected but believing and receiving.

4. That no flesh might rejoice in it self, but in the Lord, *1 Cor. i. 31.* being of our selves meer darkness, and not able to put grace into our selves: and after justification we cannot of our selves think a good thought, but Christ is made sanctification to us: we cannot rid ourselves out of misery, but he is made redemption to us, against the least evils as well as from hell. And no evil are the Saints freed from,

S 3

but

2.

3.

4.

Eph. i.

1 Cor. i.

30.

Faith  
what in  
general.

Justifying  
faith

How  
they  
differ.

Y.

but it is purchased by the blood of Christ, and comes not only by Gods general providence.

Now faith in the general is an act of the understanding, assenting to something: which assent is either opinion; when we fear the contrary may be true: for ought we know: or science, when we are sure of the thing, being grounded upon reasons and arguments: or faith properly called, when we are led to assent to a thing, by the authority of him that affirmeth it: but so faith is a firm assent given to things contained in holy Scripture, for the authority of God that speaketh them. But justifying faith (whereof we now treat) is not only believing, but believing in Christ, and differs from the general in two things.

In the Object, which is Christ and his benefits; but there we had the whole book of God to assent unto: things. But Faith for the habit is the same, as the same hand that takes other writings

writings, takes a pardon; and the same eye of the *High Priest* that saw other things, looked upon the brazen serpent; all the difference is in the Object: and as it is veiled by an object. In the act of the will, receiving Christ, and embracing the promises, which the devils and wicked men do not, though they assent to all truth revealed: Heb. x. 43.

And thus justifying Faith is a grace or habit infused into the soul by the holy Ghost, whereby we are enabled to believe not only that the *Messias* is offered to us, but also to take and receive him as a *Lord* and *Saviour*. None may disjoyn these two, which God hath joyned together: Christ must be taken as a *Lord*, as well as a *Saviour*: for that he gives not himself, that we should only serve our own turn, but obey, and square all our actions according to his will. He sits upon the throne of *David*, to rule as King, as well as makes intercession for us, like a *Priest*.

He

Heb. x. 43  
veiled  
by an  
object

Definition  
of ju-  
stifying  
faith.

Heb. x. 43  
veiled  
by an  
object  
.1

We must  
not only  
believe,  
but re-  
ceive.

Mat. 23.  
2.

Four  
things  
touching  
faith.

I.

He is an Head to direct, as well  
as to comfort his members. He is  
Jesus Christ our Lord and Saviour:  
in Scripture both go together. And,  
as we believe he is the *Messias*, so  
we must receive him, or otherwise  
he will do us no good. God gives  
his Son, and we must receive him:  
these are Relatives. Job. 3. 16. In  
Christ there is sufficiency to save  
all men: but none receive the be-  
nefit, except they receive himself:  
none have good by the *Kings  
supper*, but they that come and re-  
ceive it: the wife hath no interest,  
but by receiving a man for her hus-  
band: so of the union between  
Christ and the Church, Eph. 5. 31.  
The taking consummates the mar-  
riage.

But to understand it more fully,  
consider  
That the Object of faith is  
Christ himself, and so the privi-  
leges that come by him: Rom. 8.  
32. 2 Cor. 1. 20. Faith doth not  
leap over Christ, and pitch upon the  
promises

promises of justification and adoption, but it first takes Christ. True love looks first to Christs person: and it is an adulterous affection for a wife not to think of the person of her husband, but only what commodities, conveniences, and honors she shall have by him.

True, you shall have all in to the bargain: but first you must fix your eyes upon Christ and his excellencies. And you may look to the benefits he bringeth, as motives to encourage you; but not principally. First you must have the Sun or meat, and then light or strength: first Christ, and then his benefits: first be *baptized*, and give up your selves to Christ, and so you shall be *saved*, Mark 16. 16. as the wife, when once she hath her husband, may afterward think of all the benefits she hath by him, take them, and use them as her own.

2. That the Subject of faith is both the minde and will. On the understanding part is required, that we

2.  
What is required in the understanding touching faith,

And  
what in  
the will,

we conceive and apprehend what  
God hath revealed in Scripture:  
whereto we need an act of God,  
putting light into the understand-  
ings: reason of it self is purblind;  
and faith is an addition of new light  
to reason, so to apprehend the great  
and glorious mysteries of the King-  
dome: 2 Cor. 4. 4, 6. But of the  
will is required also, that we take  
and receive Christ: as we assent to  
the good things of the Gospel; so  
also we must consent to them, em-  
brace them, lay hold on them, and  
apply them to our selves. They that  
will reign in life, must receive the  
gift of righteousness, Rom. 5. 17.  
None believe in the Name of Christ,  
but they that receive him, Joh. 1.  
12. The praise of men is opposite  
to believing (c. 15. 44.) and there-  
fore to believe, is more then to as-  
sent to the truth of God, whatever  
Papists or other Adversaries say to  
the contrary. And this act of the will is  
wrought by God, as well as light  
put



put into the mind: Mens lives ex-  
press, that of themselves they nei-  
ther can nor will receive Christ.  
The heart must be changed, or  
else this work will not be done.  
Offer a bough to a Swine or Wolf,  
they refuse it: offer it to a sheep, it  
receives and follows. Till our wol-  
vish and swinish hearts be altered,  
Christ will not be welcome. Till  
they be turned into iron, they will  
not follow this Load-stone. *None*  
*comes to me, unlesse the Father draw*  
*him.*

3. That faith justifieth, not as it  
works, but as it receives; not as a  
quality, but as an instrument; and  
not by altering the nature of sin, but  
by taking away the efficacy of it,  
the sting and guilt of it, that it shall  
not condemn us; as the Lions were  
the same as before, but their fierce-  
ness restrained toward Daniel; or  
when God charmed the Viper, that  
it hurt not Pharaoh. By the Kings par-  
don, treason is not made no trea-  
son, but only the Traytor not sub-  
ject.

Joh. 6.  
44.

3.

ject to condemnation. It is impossible, that sins committed should be no sins: only by grace they are pardoned: we have our acquittance, the books are crost, though the writing remains still.

4.

4. That the acts of faith are three:

Three  
acts of  
faith.

1. To reconcile or justify, that we can go to God with boldness, and be made heirs of all things; being united to Christ, as a wife to her husband.

2. To quiet and pacify the heart, by assuring of forgiveness and acceptance with God. Faith, by the direct act of it, apprehends Christ and his righteousness offered. By the reflex act of it we know we have taken Christ, and have our pardon. These are two distinct things: the former act is constant, the other not, so: the former admits of no degrees, the latter doth: the former is grounded on the sure word of God, the latter upon experience, by the help of the Holy Ghost

Ghost. Therefore let none be discouraged, that he hath not still the comfort and assurance he once had.

3. To purifie and sanctifie: Act. 15. 9. *purifying their hearts by faith*: and 26. 18.

Now if faith be that, whereby we partake of righteousness to salvation, let none be discouraged to come to God, but come to Christ with an empty hand, to receive the gift of righteousness: all unworthiness, sin, and imperfection notwithstanding. Faith works best alone: and is so far from requiring any thing in the party that shall have Christ, that necessarily he must let go all things else, or cannot believe: having a double qualitie, one to empty us of our selves, another to take Christ and his righteousness: we must be unbottomed, and leane wholly upon Christ, before God will speak peace unto us. And of two things doth faith empty us.

*Use 1.*  
Notto be discouraged to come to God.

Faith empties a man of two things.

I. Of

1.

1. Of all opinion of worthiness and righteousness in our selves, which the young man received, and so was not fit to follow Christ: and the Pharisee, who therefore went away not justified, as did the Publican: and the Jews, who going about to establish their own righteousness, lost the righteousness of faith: and Laodicea, Revel. 3. 17, 18. None will be at cost to buy, what he thinks he hath already of his own.

2.

1 Cor. 1.  
30.

2. Of all opinion of strength and ability to help ourselves: knowing, that Christ is our redemption, as well as righteousness, and without him we cannot subsist, or be safe in any danger: the Prodigal could not live without his father: we need the Kings supper, to which we are invited. This faith brings an empty heart and hand to Christ, and is filled with him.

Double  
com-  
plaint in  
sence of  
want.

Add hereunto, that there is a double complaint in sense of want. One sinfull, if a man look upon his sorrow

sorrow and repentance, as things that make him fit; if he have them, God will respect him; if not, God will not look after him. The other lawful, when a man complains he is not yet awaked enough, nor sensible enough of his sins, &c. *Enquire who is worthy:* i. mark who sets price upon the Gospel, to long for Christ, and hunger and thirst after righteousness: upon such shall your peace come, even all that are broken-hearted, and so able to prize Christ aright. For otherwise, we can bring no worthiness, as a qualification in ourselves.

Mat. 10.  
11.

2. If righteousness be of faith, and not works, then rejoyce only in God, and give him all the glory of this way of salvation: which is his end in giving, and must be thine in enjoying, Eph. 1. 6. 1 Cor. 1. 30, 31. We are prone naturally to rejoyce in our selves, and reflect upon ourselves for some excellency, by which we should be accepted: as did Adam in Paradise, whose safety had

Use 2.  
To re-  
joyce in  
God.

had been to be wholly dependant on God.

Rom. 6.  
4.

Now faith *excludes boasting*, even in *Abraham*, and will have Christ to be *all in all* to us; Col. 3. 11. In point of justification he is *all*: and in *all* things that help to salvation, he alone is to be respected, and none of our own privileges, which the more we prize, the more we detract from Christ. *Paul* abhorred all, to win Christ. The Saints and Angels in heaven ascribe all to God and the Lamb, Rev. 7. 11. Come we as near them as we can, and get our hearts and mouths filled with the praises of God our Saviour.

Use 3.  
To labor  
for faith  
above all.

1. If by faith only we partake of saving righteousness, then above all things labour for faith. Papists say much of works: but these will follow upon faith: and the main thing whereby we expect comfort, is the *righteousness of faith*, Gal. 5. 5, 6. without which, all privileges of the world, all moral virtues, and

and all we can do, ~~avail nothing~~,  
 God regards none, with faith the  
 worst may be accepted, without  
 faith the strictest of heathens or  
 Christians shall be rejected.

*Socrates* was outwardly as tem-  
 perate and patient as *Paul*: yet *Paul*  
 herein goes beyond him, that he doth  
 of, through, and for Christ, what  
 the other doth of, through, and for  
 himself: Humane excellencies ever  
 give something to the creature: but  
 faith rests wholly upon Christ;  
 works a love to God of whom we  
 receive all, and presents God with a  
 perfect righteousness; whereby his  
 justice is satisfied: Beleeve there-  
 fore & this is the sum of our preach-  
 ing, as of Christs and the Apostles:  
 and this must be your ayme in hear-  
 ing.

This is the bread and salt, which  
 Preachers must set on the table,  
 whatever is another dish: and this  
 is the root, from which springs all  
 acceptable fruit: hence the difference  
 between Christianity and morality:  
 and

and without this, *Plato* or *Seneca* might give us sufficient instructions.

In Christ onely we have both acceptance, and ability. Never will we be perfect with him, and do all for him, unless we beleeve we have all from him.

*Use. 4.*  
To apply  
the pro-  
mises  
with  
boldness.

4. Learn to apply the promises with boldness. Seeking to God for forgiveness of sins is the greatest business we have here to do: where-to what greater comfort, then to see it is to be had by faith; and by coming unto God? If we but lay hold on the horns of the Altar, we shall live: the promise, the oath, the word of God, and the Sacraments do all binde him, and assure us of mercy: 1 Joh. 1. 9.

Claim the promises therefore, and wrestle as *Jacob*: though God seem to resist (as it is in wrestling) yet in the end he will give a blessing: remember the woman of *Canaan*: sooner or later God will answer, when he is sought earnestly: *impunity*



*tunic* prevails with man, and much more with God, Luk. 11. 8. It is his manner to put us to the trial, lest after our forwardness at first, we fall off at last : as *Naomi* tried *Ruth* ; when nothing will beat us off from Christ, poverty, disgrace, danger, nothing, he will surely reveal himself to us in mercy, and be wholly ours : have we not his sure word for it ? And having him, we may afterward look to our privileges by him, pardon of sin, reconciliation, adoption, and other, onely remembring the condition of after-obedience, as *Ruth* promised *Naomi*, *thy God shall be my God, and thy people my people,*

Ruth. 1.  
18.

v. 16.

And here, onely be thoroughly willing to overcome thy lusts, and part with them, God will make thee able to do it ; he requires no more but a willingness to come and take Christ, the other is Gods work ; and whosoever is yet under the dominion of his lusts, never resolved thoroughly to part with them,

c. 13. 15.

Two things in  
laying  
hold on  
the pro-  
mises.

I.

them, so to get Christ. God that calleth to the fellowship of his Son, hath promised, and accordingly will keep us blameless, 1 Cor. 8. 9. Is he not faithful? Press upon God with his promise, and resolve as *Job, though he kill me, yet will I trust in him.*

Which to do, 1. The understanding must be well informed of the ground, why we believe the forgiveness of sins; which is not our own conceit, and perswasion it is so, but according to the progress of faith; first, to see our own miserable condition, as sick and condemned men, wholly needing Christ the Physitian: secondly, to look to the promises, and therein Christ clearly offered, with condition of obedience; which must needs be *sure*, because all the word is sure, and sure *to me*, because of the generality of the promises, and he that promised, is Almighty: thirdly, hereupon to take Christ, as upon whom it is best to bestow  
my

my self: no such match as this. fourthly, to see afterward what we have with him, and make use of all for comfort, pardon, peace, sanctity, audience in prayer, all in heaven and earth.

Perswasion thus gotten makes our way in believing much the more easie to us, for that we have built our selves upon the Scriptures. Otherwise it is but a fancy and opinion, and will go and come in time of temptation, and (as shadows) be sometime longer, sometime shorter.

They of the second ground had *no root in themselves*, and so fell away: only they were rooted upon the general doctrine and perswasion, in a confused manner: why do you believe your sins are forgiven? We are so perswaded, &c. and so in trial must needs be ashamed.

2. The will must be drawn to take the promises, when rightly apprehended. And this is Gods work

T

to

Mat. 13.  
21.

2.

How the  
will is  
drawn to  
Christ  
and the  
promises.

I,

to do: he must work upon the heart, and change the will and affections, that the man rest not till he have Christ: Cant. 1. 2, 3. Joh. 6. 44, 45. God teacheth the *ant* and *bee* to do such or such works, when he puts strong instincts into them so to do. The like of mans heart, in getting Christ. The iron cannot rest till it come to the Loadstone, nor the stone till it come to the center: nor the heart till it come to Christ: the Spouse ceased not till she *found her Beloved*, Cant. 3. Now as God doth things by means, so here he useth arguments to draw the will.

1. By perswading it of his miserable condition without Christ: You cannot live of your selves, after this rebellion: *are you stronger then God?* 1 Cor. 10. 22. Necessity makes children and servants obedient. And the law drives unto Christ, by shewing sin, and the curse due to it, namely, to have God for an enemy, and thereby all the creatures

tures as so many enemies; even prosperity to slay us, and adversity to be a poison; may the word to be the savor of death unto death, Sacraments to convey Satan to the heart, and *the wrath of God abides on him that believes not in his Son,* Joh 3.36.

2. By perswading of the good we shall have by Christ: if we get him for our Husband, with him we shall have all his wealth, honour, and happiness: 1 Cor. 3. 21, 22. and even the storms of affliction shall drive us to our haven, as well as fair gales. Now who desires not all these? who would not be raised from a mean condition, to become a Prince? and are not spiritual priviledges as real? But generally we look on them as matters of fancie and speculation, and so affect them not. Believe them, long for them, and rejoyce in them according to their worth.

3. By perswading we shall not lose our labour, if we attempt the attaining thereof.

Mat. 5. 6.

Seven arguments  
to per-  
swade us  
of Christs  
willing-  
ness to  
receive  
sinners.

1.

On our part nothing is required, but to *hunger and thirst after righteousness*: the Lord justifies the ungodly. On Gods part there are promises, and he will not go from his word nor deny himself: and we see many arguments to perswade us of Christs willingness to receive sinners: as

1. Those expressions in Scripture, I desire not the death of a sinner, why will ye die O house of *Israel*? Oh that there were such an heart in them, &c. And certainly God speaks as he means.

2.

2. Christs practise while he was on earth, gentle to all commers, exceeding compassionate and pitiful, a merciful High Priest, and hath bowels of compassion. Which disposition he hath not put off, nor will.

3.

3. His blood should otherwise be shed in vain, which the Father will not suffer. Nothing can make it be of none effect, but trampling it under foot.

4. As

4. As great sinners as we have been pardoned, *Manasses*, *Mary Magdalen*, others, all the Patients that ever went to this Physitian, and why then should not we run to to him for healing and forgiveness? is not *Paul* and others set forth to us for examples of believing? 1 Tim. 1. 16. 4.

5. If Christ should not be ready to receive us, who then should be saved? 5.

6. Who would worship, serve, or fear God? for none regards a cruel King or Master, who excludes all hope. 6.

7. Remember the infiniteness of Gods mercy, which passeth all your thoughts, as heaven is higher then earth, Esa. 55. 8,9. therefore able to subdue your sins, whatever circumstances aggravate them, and though you cannot imagine they should be pardoned. 7.  
Pl. 130.  
3. 4.

Now all this together may even compel you to come in, that his house may be filled, and his fatlings

not prepared in vain. And it is our calling, who are ministers, to invite you, command you, promise, threaten, use all good means to bring you to Christ. Come in therefore, and feed on these pleasant things.

True, you must part with dear lusts: but then remember you shall gain heaven: and if you will needs keep these eyes and hands, you shall be sure to go to hell. And it is true, you must deny your selves in your most inward desires, which is very difficult to do: but remember, Christ is more worth then they all, and by denying your selves, you shall enjoy both him and your selves the better, the inner man shall thrive daily; whereas the carnal self is a disease, the more nourished, the sooner it killeth.

And lastly, if persecution should come, yet in Christ we receive an hundred fold, and cannot be losers whatever befalls us.



## S E C T. 3

*Faith admits degrees.*

**F**aith admits degrees, and every Christian ought to grow from degree to degree: as it is said, righteousness is revealed from faith to faith. And in four respects doth faith admit of degrees.

1. In perswasion: we are more or less perswaded, that Christ is offered and given to us, and become ours; as we assent to propositions for some evidence in them, but assent more when we see more arguments brought to confirm them, more lights set up, more gales of winde to drive us along. We beleeve more, as the Spirit of adoption speaks more clearly: In time we get to be more rooted in faith.

First it is a little faith, and unbelieve checked, why didst thou doubt? and, Lord help my unbelieve. Yet a true faith still: or else who hath

T 4

faith?

*Doct.*  
Faith admits degrees: and that in four things.

Clerks without grace. He that doth most, knows most. No man knoweth more then he practiseth. As leaven that leavens not the dough, and as drugs which work not, so is knowledg that obeys not; dead and inefficacious: the man knows nothing *as he ought to know* 1 Cor. 8. 2.

Judge those the best and wisest men, and put them in the highest degree, who are most obedient and do most good. Knowledg, as money, hath no good in it, if it be not used. He that knoweth and doeth not, is the greatest fool. Art requires skill and no more: he that erreth willingly, may yet be the best Artist: but wisdom not onely understands things, nor onely judgeth aright of them, but puts in practise what is concluded to be best.

Religion is an art of holy men, not of learned men. *You shall know them by their fruits.* Shepherds desire not the sheep should return their

Mat. 7.

16.

their meat in hay again, but would have it in their milk and fleece: And Ministers would have not knowing Christians only, but obedient: not only to see their copy, but write after it. Our science is not for contemplation alone, but for practice; as Musick or Physick.

By this only can you rightly judge of your estates. True: the will is often accepted for the deed: but that rule holds only,

When  
the Will  
is taken  
for the  
Deed.

1.

1. When there is some impediment which you cannot remove; for example, wanting means, to shew your compassionate hearts to the poor brethren; in which case Paul delivers it, 2 Cor. 8. 12. like a man sick of the Palsie, who would fain move his leg or arm, but his disease hinders him.

2. When a man is ignorant of some particulars, and yet his desires are right, even to please God in all things.

2.

Out of these cases the complaint is not right, nor will the Will be accepted

accepted for the deed. For if you stir up your selves, and do the utmost you can, the impediments shall be removed, and the deed shall follow the Will. Otherwise your Will is not right, but an *imperfect Will*, as the Schoolmen call it: like the sluggard that lusteth, and hath not. No man gets a great measure of grace without pain. True: God will give it, but doth it by your selves: you must be Agents in the business, strengthening your desires and endeavors, and then you should excel in grace.

*Use. 3.*  
An exhortation  
to doing.

Motives.

Lastly, let this perswade you to be doers, especially you that are grown Christians: ripe things yeeld seed and fruit, and so must you, now that you are come to some maturitie: shew your faith to be the *effeſsual faith*, and your love to be a *laborious love*: your place in the Lords vineyard, and the time of your standing requires you not to be idle: see 1 Thess. 5. 6, 7, 8, Up then, and be doing, and the Lord shall

shall be with you: that though you have but little vigour of spirit, yet hereby you shall have more; and as exercise increaseth bodily health, so the use of grace will increase grace and other abilities.

And shew hereby your difference from other men: what is Christianitie, but to do what another cannot do? to suffer in a good cause, to pray more and better, to take more pains with your hearts, to look more exactly to your lives, and be holy in all your conversation, which they will not, make not, or cannot do. Then will the world believe you are Christians in deed, and not in shew only. And what a goodly sight is it, when mens lives abound with good works? as in husbandry to see a vine full of clusters, furrows full of corn, trees laden with fruit.

Set to it therefore, while time and opportunity serveth, all after death is no practise, and wisdom hath this property, to take hold of precious

you are  
gallies  
evangelium  
adversus  
galeas  
hanc

Joh. 15.  
8.

In every  
calling  
men have  
occasion  
of doing  
good.

precious seasons and occasions for good. Every shred of gold is worth something, therefore worth keeping: so of our short time, the least part wherof may be improved to further salvation. And why should we make our time shorter, by doing nothing? The more we ast, the more we live. And whereas we desire pleasure and contentment under the sun; this is to be had by action. There is much comfort to be had by the exercises of holiness. And what is the end of our life? is it not, *to glorifie God by bringing forth much fruit*? is it not to do good to mankinde; which is not done by purposes and resolutions, but by good actions? is it not, to further our own reckoning, as in Phil. 4. 17, and even for the present to receive good at the hands of God, as in Mark 16. 29, 30.

Now my brethren, not only in the calling of Preachers, but in every calling you shall finde continual occasion of doing good actions. And these are good, which it is the

Will

Will

Will of God you should do: v. c.

To suffer imprisonment or disgrace for good causes: In sickness or any other disease, to submit to the Will of God, bearing that burden he layeth on you.

To master unruly lusts and affections: To carry your selves decently in all estates, as becometh good Christians: To keep your selves unspotted of the world, passing through all occasions, and be never the worse for them; through many defilements and not be tainted: a great work, and needs great care to do it. And among these generals, remember to do the works that are most suitable to the times and seasons, whether for the Church or Common-wealth.

1. *Contend for the faith once delivered to the Saints:* grow not cold and remiss, under pretence of indiscretion: discretion doth not take mettall from horses, but only guides them in the right way, nor makes men less active, but gives their

Duties  
suiuing  
the pre-  
sent  
times.

1.  
Jude 3.

their actions a better tincture. Strive earnestly therefore for the faith *once delivered*: if Christ meant to come again and renew the Articles of your faith, you might be the more remiss and negligent: for if you lost them, he might restore them again: but this is not so, it is too precious a treasure, to be oft dispensed.

And because it is the *common salvation*, every one hath interest in it; and therefore must stand stoutly in defending every part of the faith. Error in opinion is worse then error in practise. Better to have great and notorious crimes committed in the land, then that there should be any detriment in the matter of faith: because every erroneous opinion is a Principle that carries men still away: but great sins (which come from great passions) are easily discovered and recalled.

Resist therefore, and contend earnestly: it will bring you the greatest



greatest honour and preferment, even to be Christs own brother, and sister, and mother: and it was Pauls ambition, to put himself upon the hardest tasks, Rom. 15.20. A good pattern for Ministers, Magistrates, private Christians, to stir up themselves to be doing in their places.

2. Fast and pray in perillous times, in the approach of plagues, in enterprises for the publique good, &c. It were sin in such opportunities to neglect these duties. True, they are not ordinary, but extraordinary times and occasions call for them: the Lord requires and expects them.: and it will be a sin, not only to turn it to jollity and feasting, but meerly to omit the duties: To stand still, and not hasten to the gap, makes you guilty of the judgments that come upon the people.

2.

Joel 1.  
14.

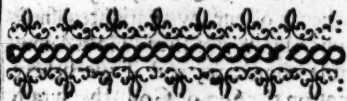
3. Let every one for his own particular renew his speciall Covenant with God for amendment of his life: as did Asa, Nehemiah, others.

3.

The

10 The sins of Gods children help to bring judgments on the land or Church, it may be more then those of gross sinners, v.c. their coldness, their forsaking the first love, their conformity to evil times, and the like. And therefore they should specially stir up themselves, to prevent the mischief, contending with God in prayer, with Superiors by intreaty, with Adversaries by resistance, with cold and luke-warm men by provoking one another to love and good works.

CHAP.



## CHAP. IV.

*The Saints Qualification: Or a  
Treatise,*

1. *Of Humiliation: in ten Ser-  
mons.*

2. *Of Sanctification: in nine  
Sermons.*

**O**F the Apostles Am-  
bassage there were  
three great parts:

1. To humble men,  
that they might see  
their great need of Christ.

2. To raise them again, by prea-  
ching remission of sins.

3. To teach afterward the do-  
ctrine of sanctification. Saint *Paul*,  
willing to shew we must be justified  
by the righteousness of another, la-  
bours

bours in Rom. 1. & 2, & 3. to convince us of our own unrighteousness, whereby we are already in a damnable condition, and if we believe not on the Son of God, the wrath of God abideth on us, John 2. 26.

Rom. 1.  
18.

The  
ground  
of this  
discourse

Naw this unrighteousness of men he chargeth upon all, both toward God, and toward men, with a kind of fulness of sin, *all ungodliness, and all unrighteousnes*: and proves it,

1. Because God being a just judg, his wrath would not be kindled against men, except there were just cause: *The wrath of God is revealed from heaven*: which notes the evidence, sureness, and terribleness of his anger against sin. Even the light of nature tells men, that they deserve wrath and punishment for their sins. Scripture saith the same. And continual experience shews it, while the Lord ever and anon executeth his judgments on sinners.

2. Because men use not their excellent

cellent parts and vertues as they should, but imprison them, as it were, and *Withhold the truth in unrighteousness*: do that all good in a man without regeneration serves onely to help forward his condemnation. All which points may help exceedingly to humble us. And afterward comes Christ, and comfort by him; the main end of the Gospel, and of our Ministry.

## S E C T. I

*Humiliation must go before  
Justification.*

**P**Hysitians first purge and cleanse the body, and then give Cordials. The Apostle first expresseth particularly, and at large, how mans nature is ful of impiety and unrighteousnes; and then urgeth Justification by Christ. You must be humbled before you can be justified. Humiliation goes before justification.

*Doctr.*  
Humilia-  
tion must  
go before  
Justifica-  
tion.

So

Two  
things in  
humilia-  
tion.  
Mat. 3. 3.

So of old : Deut. 8. 2, 3. Zech. 12. 10. and 12. 1. Act. 24. 25. where are the two things that conduce to Humiliation: Endictment, shewing how short we are of the righteousness which the law requires: and, Pronouncing of the sentence, so declaring *the judgment to come*. By such doctrine the Baptist prepared the way for Christ: and Christ himself wrought upon the woman of Samaria, Joh. 4. 18. and upon Nicodemus, c. 3. 5, 6.

Ga<sup>1</sup>. 3.  
24.

Thus also were the Apostles to prevail in their Ministry, by the help of the Spirit, *convincing the world of sin* (namely of not taking Christ offered;) *of righteousness*, which was to be had in Christ alone, overcoming death by his resurrection, and fully satisfying the justice of God: *and of judgment*, or holiness, while the regiment of Satan in mens hearts is thrown down, and the Kingdom of Christ set up instead of it: c. 16. 8. And still the law must be our *Schoolmaster to bring*

bring us to Christ : that is, while we see such tasks and lessons set before us, as we are not able to do of our selves, and so run to Christ for an imputed righteousness. There be two main things that keep men off from running to Christ :

Two things keep men from Christ.

1. Unbelieve in the Apostles time: men believed not, that Christ was the Messiah, or they to be saved by him : not ordinary among us in the Countries.

2.

2. Negligence: men care not for him : which is either *total*, when they know there is a Feast of fat things provided (namely remission of sins, and other mercies) but made it not, being better affected to wives, farms, and oxen ; as the general sort of common Protestants : or *partial*, when men profess Christ, and do many things for him, but indeed regard him not, as the second and third ground in the Parable : lusts must not be mortified, nor persecution endured. Now the help

2.

B b

against

against this double neglect is Humiliation.

And Humiliation must go before Justification for two reasons :

*Reason.*

1.  
For the  
due de-  
claration  
of Gods  
justice  
and mer-  
cy.

Gen. 22.  
14.

2.

1. In reference to Justification. Where God shews favour, he will first have a man acknowledg *his justice*, confess himself a sinner, ashamed of his sins, as one worthy to be destroyed, Pl. 51. 4. Ezek. 36. 25. In the work of Redemption the justice of God is *satisfied* : and in the application of it, he will have his justice *acknowledged*. And his *mercy* : Christ must be known and esteemed, and the sweetness of a pardon discerned, by being brought to the uttermost, as a condemned malefactor : God is *seen in the mount*.

2. In reference to sanctification: two ways :

1. Humiliation makes men reflect on themselves, withdrawing them from vanities of the world, which otherwise their minds run after, and God is *not in all their thoughts*

Pl. 10. 4.



thoughts till humbled; as we see in *Manasses* and the *Prodigal*, 2 Chron. 33. 12. Luk. 15. 17. None but the humbled turn to God with all their heart, 2 Chron. 6. 37. It is time for a man to leave his sports, when an Officer is ready to arrest and carry him to prison. Where the law humbles, and shews one his misery, the feet of Preachers will surely be beautiful.

It makes men *take the Kingdom of Heaven by violence*, even with all their might, as those that enter by a narrow door with difficulty, and therefore put all their strength to it: they are loth to die for ever: they are in great fear, and cannot perform duties in a slight or loose manner, as those who are not humbled.

Nothing properly and immediately mortifieth lusts, but love and joy, finding Christ sweeter then they. But Christ will never be sweet, till we have found the bitterness of sin, and the weighty burden of it

Mat. 11.  
12.  
Luk. 16.  
16.